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TABLE OF CONTENTS

Editorials:

- Looking Forward to the Next Convention of the R. E. A. *Gerald Birney Smith* 802
Religious Education Through Current Events.....*George A. Coe* 803
Unofficial Thinking and Utterance.....*Laird T. Hites* 804
What Is Happening in Our Colleges.....*Edwin O. Grover* 804
American Education Week Again.....*George A. Coe* 805

Development of Character Through Family and Home:

- The Changing Social Order, the Family, and Character
Education*Frank G. Ward* 806
Influence of Parents on Marriage and Parenthood Attitudes.....*Ernest R. Groves* 814
The Attitudes of Young Business Women Toward Home and
Married Life.....*Ruth Shonle Cavan and Jordan True Cavan* 817
Some Contributions of the Sciences to the Training of
Children*Jessie Allen Charters* 821
Is American Home Life Interesting?.....*Oscar Edward Maurer* 826
Capturing the Home.....*A. W. Beaven* 830
What We Do Not Know About the Home and Home Education.....*C. E. Rugh* 837
Influence of Family Life Upon Character Development....*Ernest B. Harper* 840
The Church, the Home, the School—A Common Task....*Hugh H. Harris* 846

Some Problems in Leadership:

- The Public School Teacher a Factor in Integration.....*Ira A. Morton* 848
Better Religious Education.....*Charles Peters* 853
An Experiment in Paying Church-School Teachers.....*Linden S. Dodson* 857
Putting the Public School on the Defensive.....*Solomon Bluhm* 861

- The Distinctive Province of Religious Education.....*Raymond A. Smith* 863
The American Seminar.....*F. Ernest Johnson* 867
Recent Periodical Literature..... 870
Book Reviews and Notes..... 873

EDITORIALS

LOOKING FORWARD TO THE NEXT CONVENTION OF THE R. E. A.

JUST now there is a wide-spread and almost pathetic appeal for enlightenment and aid on the part of parents and teachers who are endeavoring to stimulate and guide the religious life of youth. In the convention last April the attempt was made to bring together teachers in public schools and teachers in church schools, in order that they might work more closely in harmony.

It was discovered that there is a more fundamental problem which must be squarely faced. What do we mean by religion in an age of science? The schools and colleges today are leading the coming generation to think of themselves and of their personal and social obligations in terms of what the sciences tell us about the world and about human nature. If the educated young people of today are to be religious at all, they must know what religion means in relation to the facts which are established by the sciences. Since the ideas and the practices current in our churches were established long before the advent of modern science, conventional religion does not come to close grips with crucial questions of present day religious thinking.

This more fundamental problem is the theme of the coming convention, to be held at Philadelphia, March 6 to 9, 1928. If the ideals of the program committee can be realized there will be a searching discussion of such questions as the following:

What does science do and what does it fail to do for the development of the best kind of life in our modern world?

What does religion do and what does it fail to do for the development of the best kind of life in our modern world?

To what extent do people actually live and aspire in terms of modern science?

What are the successful ways in which

religious leaders are using science?

What are some of the actual life problems encountered by teachers because of bewilderment on the part of young people as to the relation between what they are taught in science and what they are taught in religion?

What are the results of studying religion by a scientific method? What views of the Bible, of God, of prayer, of morality, emerge? What is the religious potency of these ideas?

What is the character of worship in an age of science?

Against the background of the fundamental consideration of such questions as the above, it is proposed to organize discussions in such a way that actual perplexities encountered by teachers and actually successful ways of meeting these perplexities may be reported and evaluated, so as to aid teachers in their practical work. The needs and capacities of different ages will be clearly distinguished, in the hope that a genuinely educational conception of the task may be outlined.

We are on the threshold of a new era in the history of religion. The coming generation, for better or for worse, is having its conceptions and ideals shaped by the influence of the sciences. It is imperative that religious leaders should realize the new responsibility. While many scientists are deeply concerned over the situation, it is also true that hundreds of scientists are so completely engrossed with the technical aspects of their work that they assume no responsibility for what happens to the religious ideals of their students. Inevitably those interested in religion must take the lead in discovering a wholesome correlation between religion and science.

The convention in Philadelphia, March 6 to 9, 1928, ought to be a noteworthy occasion.—Gerald Birney Smith, University of Chicago.

RELIGIOUS EDUCATION THROUGH CURRENT EVENTS

WHEREVER the young are emotionally attentive to anything whatever, there some sort of education, good or bad, intended or unintended, is effectively taking place.

The world-championship prize fight at Chicago has sown its seed in millions of immature personalities. So, in smaller degree, have the recent achievements and casualties of aviators, and likewise the execution of Sacco and Vanzetti. In an age of newspapers, moving pictures, and the radio, it is no longer left to educators to say whether or not current events shall teach the rising generation. Any event that moves the general populace inevitably takes some place in the actual curriculum (however informal and unchosen) whereby the older generation expounds to the younger the meanings and purposes of life. What teachers and schools can do in this matter is simply and only to use current events deliberately as teaching material, instead of leaving this part of education to chance.

Teachers of religion who still believe that the full meaning of the Kingdom of God can be made clear and vivid through what is commonly known as "religious literature," whether Bible, church history, missionary biography, or what not, should take a look into the week-day minds of the children and young people all about them. Dempsey, and Tunney, and Lindbergh, and the others, would be found there in greater vividness than perhaps any personage of the past.

Religious educators who desire to be really practical should consider what light current events throw upon the meaning and values of life, and upon the work and the problems of religious organizations. This implies more than using current events as illustrative material, and much more than the attitude of censorship.

We are not competent to judge the present-day prize fight until we under-

stand and weigh the emotions of the millions who listened at the radio at night and devoured the newspapers the next morning. Neither the glamour nor the tragedy of recent aviation history is as significant as the values that the airplane is capable of bringing to the general public. Does aviation mean military efficiency, or the enrichment of peaceful life, or increased conflict between the two? The meaning of the dread execution at Charlestown can not be realized by superficial or conventional or partisan thinking, for here is a trial that has startled the whole civilized world as no other criminal case in modern history has done. In these three instances we have in intense and concentrated form actualities of human experience in which the young are participating, that raise the basic questions that morals and religion endeavor to answer.

Other basic questions are made concrete by the revolution in Chinese society, the World Conference on Faith and Order at Lausanne, and the Conference on Pacific Relations at Honolulu. The first of these, with related changes in other parts of the Orient, is producing in the publications of the Missionary Education Movement a re-analysis of the whole problem of missions, and indeed of Christianity. The second opens up with vividness the actual nature of the orthodox Christian churches of today. What was accomplished at Lausanne? What was not accomplished, and why? Where does my church stand upon these issues? The Honolulu Conference in turn raised parallel questions concerning a possible family of nations bordering upon the Pacific Ocean. What are the facts about our present relations there? What are the sources of friction and distrust? What part has my country or my mission board in either producing or reducing these conditions?

What will the makers of new curricula do with golden resources like these? Will such material be ignored, or treated as

mere illustrations of ancient documents, or used with full realization of the psychological actualities involved? What ever the curriculum-makers do, the young will continue to be formed by that which awakens emotional interest, and the greatest emotional interest will continue to arise at points where conflict occurs.

George A. Coe.

UNOFFICIAL THINKING AND UTTERANCE

AN editorial article in our last issue gave four reasons for the R. E. A. The "reasons" were concrete instances in which educational questions were entangled with others. In one case the entanglement was commercial; in another, denominational; in the third and fourth collegiate and institutional. The inference implied in these case-allusions is that, whatever limitations may properly (or improperly) grow out of one's institutional connections, unofficial thinking requires an outlet. Disentanglement of educational values from all others is required, and conferences in which we meet as individuals and not as representatives of organizations.

In harmony with the injunction not to append a moral to a tale, the article refrained from giving a full exposition of this inference; the facts, it was believed, would speak for themselves. But we discover that our trumpet has given an uncertain sound! For one of our eminently alert members, Professor Brightman, perceives a possibility and, he believes, a likelihood, that a different and unfortunate meaning will be read in or into our words, namely, that of a suspicion-breeding innuendo with regard to institutions, denominations, and individuals. Let this, then, be added to our previous words: What limitations upon individual action may properly arise from being a member of an organization or an institution or from being an official thereof, is by no means our question; and accordingly we mete out no blame to

the persons or institutions that were mentioned. The one thing that concerns us is having a free forum where thought upon education can be freely and unobstructedly expressed by anybody who is ready thus to think and speak. It is, in fact, the mingling of heterogeneous views and attention to education as such, that have given the publications and the conferences of the R. E. A. their profound and unique influence. This policy has been of help, we are sure, in precisely such institutional situations as our article mentioned.

L. T. Hites.

WHAT IS HAPPENING IN OUR COLLEGES

ONE cannot be even a superficial student of higher education in this country without being aware that something is happening. The older attitude was that the student was wool for the college to weave. A comprehensive curriculum was worked out by the faculty and the student was expected to "take courses," prescribed or elective, to meet certain fixed requirements for graduation. The completion of these courses and the attainment of certain "grades" resulted automatically in graduation with the official seal of the institution to certify that the young man was "educated" and ready to meet and solve successfully the varied problems of life. How impractical and unreal such training was, the whole world now recognizes.

In my opinion the most significant thing that is now happening in our more progressive colleges is a change of attitude and emphasis. In place of rigidity there is a growing flexibility. Nothing is impossible if it really meets a substantial need of students. The emphasis has shifted from the institution to the student. After all, the student is the thing! The question now is not "How can we educate college students?" but "How can we help them to educate themselves?" We have come to realize that the job is the

student's and not the professor's. People are educated by their own mental activity, not by the mental activity of others.

This change in attitude and emphasis is permeating many smaller colleges, and at least one great state university is trying to incorporate it in a small group within its unwieldy student body. In many ways the most interesting experiment in this newer education is being carried on at Rollins College in Winter Park, Florida, founded forty-two years ago by a group of earnest New Englanders. Two years ago the trustees of Rollins College called to the presidency Dr. Hamilton Holt, for many years editor and publisher of the *Independent* and a man of both vision and courage. At the opening of the college last year, President Holt proposed to the faculty that they do away entirely with the formal lecture and quiz method and substitute for it a "two-hour conference plan of study." The plan was unanimously adopted for the entire college and proved a real adventure in education. The results were so gratifying that the faculty voted to continue the "Conference Plan" the coming year.

In place of a sixty minute lecture the professor meets his class for a two-hour conference. The relationship is informal and friendly, the students are stimulated to quiz the professor in order to find out what he knows, instead of his questioning them to find out how much they remember of his lecture or of what they have read in their text books. In place of being a police officer the professor becomes "a guide, philosopher, and friend." The initiative and responsibility are thus thrown upon the student, with the result that he becomes keenly alive to his quest for information and eager to know the truth.

Incidentally he develops self-reliance and the ability to think for himself. After all, the only education worth anything is self education. One can borrow information from a book or from a college professor, but real knowledge is

evolved from within. Walt Whitman says "something there is in the float of the sight of things that provokes it out of the soul." The technique of this new method of education—of "provoking it out of the soul"—is, of course, just in the process of development. It seems certain, however, that what is happening in colleges is going to result in the gradual doing away of the old note book and memoric method of education, and the substitution of this less rigid, less formal, and more stimulating "Conference Plan."—*Edwin O. Grover, Rollins College, Winter Park, Florida.*

AMERICAN EDUCATION WEEK AGAIN

THE idea of annually calling the attention of parents and children to the significance of the public school is taking deeper and deeper root. Even the World Federation of Education Associations recommends the plan to the nations of the world. The date of our American Education Week this year is November 7th-13th. A program for the week has been prepared by representatives of the American Legion and of the National Education Association only, the United States Commissioner of Education having turned over to these organizations the part that he had formerly had in planning the observance.

The hand of the experienced educator is evident throughout the new plan. There is none of the jingoism that marred the earlier schemes, and in place of incautious splurges and slogans about schools and schooling we are offered thoughtful, crisply stated information about what the schools actually do and about recent advances, such as vocational education and adult education. Under each head references are given either to articles in the *Journal of the N. E. A.* or its *Research Bulletins*. The whole constitutes almost a miniature text-book on the public schools and how to make the most of them. Copies can be had, no doubt, from

the *Journal of the N. E. A.*, Washington, D. C., which prints the entire program of eight large pages in its October number.

Even Jove sometimes is caught napping. The suggestions for "Armistice and Citizenship Day" include an approving reference to a scorecard upon which pupils may rate themselves in respect to ten virtues, each of which may count as much as ten. Many of the questions that the pupil is expected to answer are of the widest generality, as: Do you keep your promises? Do you control your tongue and your temper in the face of irritation

and provocation? Do you think for yourself? Do you act in accordance with what you think is right? Can people count on you? Are you reliable? It is strange that this unfortunate device could creep into a program that is of such general excellence. The device is unfortunate, *first*, because it invites the pupil to state as facts what he rarely if ever knows with anything like accuracy, and *second*, because it directly tempts him to over-estimation of himself—all this without a suggestion of any corrective for his errors. *George A. Coe.*

THE CHANGING SOCIAL ORDER, THE FAMILY, AND CHARACTER EDUCATION

FRANK G. WARD*

THIS paper aims to set forth changes in the home and in the social order which have precipitated sharply the problems of character education in the family. These changes, gathering for three-quarters of a century, have been coming to a peak within the present generation. This study calls first for a review of these changes and secondly for an estimate of their bearing upon character education in the family.

THE CHANGES

The interflow of forces producing these changes is such as to forbid their strict classification. Only in a general way may they be grouped for analysis under these main heads; changes in the fields of religion, of modern science in its bearing upon education, of the modern economic situation, and of community organization and interpretation.

1. Changes within the field of religion may be centered about the changing attitude toward the Bible and the sense of religious freedom closely related to it. The verbally inspired Bible and its in-

discriminate use were the prop and often the foundation for the autocratic type of family, with its austere and rigid discipline. It left little opportunity for son or daughter to develop an inner authority. Formal obedience rather than self-discovery was the hall mark of a good life. Children were taught to honor their parents, but little was said about the honor parents might have for their children.

The waning autocratic family is losing support, if not foundation, through the historical interpretation of the Bible. However, during this period of transfer, often through what Holt calls the chaotic family, to the democratic type, the problem of character of education within this primary group becomes acute, as it involves matters of responsibility and discipline, of coöperation and mutual respect, and sometimes the dissolution of the individual family.

A second change within the field of religion which has its bearing upon character education in the family is the passing of the Uniform Lessons. They marked the peak of Sunday school education in the last century, which in fact

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was dynamically a layman's affair. Ministers were busy establishing academies and colleges; business men conducted Sunday schools, taking their theology ready made and asking no questions. In the heyday of their popularity the Uniform Lessons existed by almost a divine right. They were no small item in family religion. All the members of the family studied the same Bible text; the ritual of family devotion centered about a common biblical material for all ages, whether the readings were from the Bible in course or from the selection paralleling the Sunday school lessons. The family was unified in religious observance. The emphasis of this present century upon graded religious instruction, with its shift from content centered material to life experiences, is cutting under the old style of religious education in the family.

The third illustration of change in domestic education, and which is partly traceable to the shift from the old style use of the Bible, concerns one's views of man's nature.

"In Adam's fall

We sinned all"

was considered sound doctrine and good psychology. Bushnell's principle that "The child is to grow up a Christian and never know himself as being otherwise" was anathema to most of his fellow craftsmen; he was dead before he was hailed as a prophet. It is only within this century that his tenet has been an active agent in sloughing off the doctrine of depravity. An established confidence in the possibilities of human nature at once widens the outlook for character education within the family—and also increases the task.

A fourth item in the changing conceptions of religion is the shift from a religion of repression and fear to one of quest and adventure. Starbuck's *Psychology of Religion*, published in 1899, and Coe's *Education in Religion and Morals* of about the same time were pioneer studies which opened the eyes of

many to religion as an on-going experience; James' *Varieties of Religious Experience*, published in 1902, was a work at once genial and yet keen, discriminating and yet appreciative, and above all encouraging its readers to have regard for religious experiences whether within or without the pale of orthodoxies. Such studies as these which are characteristic of the present century are putting a positive personal faith within the grasp of the younger generation, but they make acute the problem of character education in the family.

2. Modern science and character education in the family may be considered under the heads of Mendelism, sex education, the pre-school child, the expansion of the high school, and adult education.

It was in 1900 that De Vries and others re-discovered the principles of breeding which Mendel had published in 1865. Evidently the Austrian monk had a harder time getting recognition than did the Hartford pastor. The fact of unit characteristics of dominant and recessive types which by and large reproduce themselves according to discoverable formulae puts the science of eugenics upon a working basis. This field of study is awakening questions in the public mind which cannot be downed. Rabbi Wise sponsors the belief that some time its major findings will be incorporated into our laws. Any minister who has shared the sorrow of parents of unfortunate children longs to see that day. But no one knows better than he that it takes more than a knowledge of the facts of the case, more than statutes, more than a prudential public sentiment to make its principles operative for family welfare. As Goodsell writes: "It is better and more dynamic ideals that we want." These ideals can be effectively furnished only as religious education adds its sanction and its inspiration for the regeneration of the race. The responsibility is apparent; the technique is not so clear. When the need is

wisely met its rewards are great. Witness the high school girl at camp who concluded the study of Downing's *The Third and Fourth Generation* by saying, "I didn't know it meant so much to get married."

There follows quickly in this survey the whole vexed question of sex. It cannot be met within the family alone, but it cannot be met apart from it. Otherwise distrust is bred at the point where confidence is most needed and the breach between parent and child begins. An old doctor in discussing sex information not so very long ago said, "They have always learned it out behind the barn and they always will." The barn has gone, but the problem remains. That which used to be whispered in the ear is now shouted from the house tops. Good report and ill repute are neck and neck in the race and the whole attitude of the child toward life is the goal. If he reach his heavenly best the family must mingle in the game and that right early.

In a chapter in *Christian Nurture*, Bushnell writes in substance that while he has no yardstick for measuring, he is convinced that by the time a child is three years old the family has done one-half of all that it can ever do for him. Science is confirming his insight as child study is following back up this Lost River of the pre-school years. This is pretty much a family affair. An occasional nursery school pools family responsibility, but it does not release it. Add to the facts that these first years are not only years in which the child should be protected from upsetting experiences and should acquire good habits the further fact that these are the years when he achieves, or fails to achieve, self-control and initiative, and one sees the problem of character education in the family in a new way.

The expansion of the high school and its relation to character education in the family furnishes one of the hard nuts to crack. One of the larger American cities

has doubled its population since 1900, but it has multiplied its high schools sixfold. This means not only an increasingly large number of youth going on to advanced study; it means also a great expansion in the curriculum. The high school is becoming the people's university. The formal course of study of a generation ago is giving way to courses which are shot through with material that feeds into life experiences; science is getting a front seat at the study table; the critical spirit of independent thinking by high school pupils is demanding recognition. Tradition is no longer venerable because of age.

A wise high school teacher in Chicago, whose third of a century in one school had seen changes of population from the first families of New England to the latest arrivals from Southern and Eastern Europe, answered the question about his star pupils, "A Jew and an Italian"; and then she went on to tell of the spiritual anguish of some of her students as the old country heritages of fatherland and religion were confronted with modern science and history. The break with the past was inevitable.

Not so extreme but none the less real is the issue all along the line. I suspect that one factor in our "youth movement" today is high school expansion. The distrust existing between "the two generations" which Randolph Bourne, as a college student, discussed so brilliantly in the *Atlantic Monthly* a decade and a half ago, and which is not abating, is more than the conventional misunderstanding because the elders have forgotten their own school days. The Pied Piper of Sciencetown is leading the youth of today through a mountain cleft out into fields that their parents have never forgotten because they have never known them; and yet these young people live at home and the fine finish of character education ought to be within the family. The situation creates a problem—perhaps for

the present generation only—which is a very real one while it lasts.

Adult education is hardly in the offing, but the harbor pilots are on their way out to meet it; its cargo has not yet been certified, but it is a guess and a hope that it comes from a Treasure Island of which Stevenson never dreamed. That it will serve social and industrial democracy in promoting not only intelligence, skills, and appreciations in respect to citizenship and the world's work, but also initiative and responsibility, is a foregone conclusion. How it will affect character education within the family, does not yet appear. If it can impress upon modern education the fact that progress may be fluid, and not "from one rigidity to another", not merely from one generation to the next but within each generation; and the added fact that it is not necessary for one to be in his dotage in respect to ideals when he has just begun to be efficient in his life work—then will the last verse of the Old Testament become as vital a part of our religious faith as was ever the first verse. All this presents not so much a problem of character education as it does a prophecy.

3. "The economic situation is perhaps the biggest factor in explaining our character." This quotation from the article by Bourne already referred to was applied to the younger generation; it is in keeping with the opinion of many in respect to the family life as a whole. Industrial revolutions which have been following one another in rapid succession are throwing the family on its beam ends as fast as it can right itself. Inventions, transportation, migration, urbanization are last century upsetters which are still going strong; the massed concentration of capital and the entrance of women upon careers of their own are products of this century which are having pronounced effect upon family education. The total picture is one of instability and restlessness. Some of the disruptive phenomena may be listed.

The urban family is the majority type today. At its best the apartment house, or the fifty-foot lot, has taken the place of the homestead; at its worst it means the family hotel or the overcrowded tenement. There is no escape from the "irritations of propinquity." Anatole France tells us that he felt that he had acquired a status when he had his own room—a privilege that is more often denied than not to the child in the city. The tension of such a life is constant. Nor is there relief on the street. I wanted to pick up the tongue of his cart and give a six year old neighbor's boy a run, but his timid outburst was "No, no. It would make too much noise."

Again, continuity of residence in the city is uncertain. Chicago public schools have their spring vacation during moving week, the first of May. The housing problem in the city makes for all nerves and no roots—a family problem in character education. The pathos of the unrooted family was recently forced upon my attention by the observation of a keen business man whose progressive connection with the same corporation had taken him half way across the continent. He was generalizing about the unfortunate lot of elderly persons in their widowhood. Whether living with children or in their own home, they used to be rooted in the community and its crony happenings so that they could at least be interested observers of the life about them. But this is rapidly changing today. There is today left for such an one who has the price room 613 in an old man's home in a strange part of the city.

Again, the pent up living following in the wake of modern industry is robbing childhood of its chance at productive labor and concrete ownership. The city has no wood to hew, no water to draw, no pets to care for; and the child labor laws finish the picture. "This is no town in which to find a job," said a nine-year-old lad who was canvassing the neighborhood stores for a chance to know the feel

of money that he had earned himself. The old saw about "the boy's calf and the father's cow" pictures a disillusioning experience, but it did not often work out that way; besides, while the heifer was growing there were values in a sense of ownership and of increase which cannot come from a savings bank book. The lost values of domestic industry and proprietorship leave a problem in family education on our hands.

A third problem in the family life which grows out of the modern economic order is the use of free time. I often come back to Patten's statement that character in its wholeness is formed in one's leisure time. Fewer and fewer of the recreations of the members of the family are family affairs; and even these are becoming passive rather than active pleasures. The family Ford and the movies after dark are developing sedentary habits. To be sure, camps are coming forward with their contribution to right living. Cities are canvassing the countryside for a radius of a hundred miles or more for lakes and woods where rich and poor may find a touch of the simple life. It is well that parents and children in the close up living of today have a few weeks apart in the year. An eight-year-old nephew of an unusually favored home said to his mother, with tears in his eyes over the disappointment of himself and his ten-year-old sister in the sudden upsetting of a plan to leave them with another uncle and aunt for a few days: "Of course you are very nice parents, but we did want to be alone for a while." But even the camps do not provide active character-forming free time for the whole family as a consistent part of the year's program. In this lies one of the acute problems in the home today.

The growing independence of women, with its attendant features, is a final illustration of the influence of modern economy upon character education in the family. Goodsell finds a source of fric-

tion in many families to be the unwillingness of the husband to recognize the wife as an independent personality. The "Autocrat at the Breakfast Table" wants to continue to be one for the rest of the day. But, to use a single illustration, where the mother has a bank account, the daughter soon has an allowance, and the entering wedge for family democracy is driven in at the point where it does the most good. Even where the total family income does not warrant a bank account, the practical recognition of the claim of each member of the family upon the family purse, as he grows old enough to exercise it, opens the way for character education through the spending of money (which ought to come before saving), through thrift, and through generous sharing to meet the needs of others in the home and outside of it.

4. Cooperation between the family and the community received an impetus in 1899 when the first Juvenile Court in the country was opened in Cook County, Illinois. The principles governing its establishment were that the community is the final arbiter of parental duties and rights; that the child of parents unwilling or unable to guide him, and who has begun to go wrong, is to be taken in hand by the state, not as an enemy but as protector and guide. How far society has progressed in this particular may be inferred from the citation by Judge van Waters about "successfully neglected children" of selfish parents, where prevailing standards of conduct are good and where the parental neglect is complete enough. It is increasingly true that community life is the great factor in character development today, and one cannot but welcome its organization to that end. It is a notable fact that social psychology is superseding genetic psychology in educational circles. "The child in the midst," who is a specimen, is giving way to "the child in the market place," who is a social being.

But the family life, even in the most favored community, needs to be safeguarded. Because the child is safe on the street is no sign that he does not need the home. He wants at least some place to report. There is the wife of a certain college official, fitted in every way to lead in all affairs that enlist high grade women's organizations today. She had never joined a club while her children were young, that she might be at home for them to talk to as they came in from school.

The centrifugal forces of community institutions, good in themselves, may pull from the family in such a way as to give us pause. Anyone who knows his own town can multiply instances of this kind to make clear the point. The successful institutional church often ceases to be a family church. We accept with complacency the fact that the members of a family are scattered among many churches of the community in their religious interests. The schools also compete for their share of time and attention. There is a community which has been split open on the question of whether Friday evening belongs to church entertainments or to those of the public school. These are but instances of the social vivisection that is going on under our eyes, and often the family fails to see its significance. The time will never return when the family will have as much control of the child's life situations as used to be the case. Cooperation with the community is inevitable. How this may be carried out for the welfare of all concerned is no easy question to answer.

FUNDAMENTAL PROBLEMS

There remains for us to gather up the problems that have been cropping out in our study thus far, as they have a bearing upon character education in the family.

1. Restlessness is one of the characteristics of the age. G. Stanley Hall in one of his last articles cited it as the

outstanding social temper today. Some of this restlessness is as aimless as that of the first runaway period of the child; much of it belongs to the incessant drive of modern industry; a sturdy part of it is the scientific temper of which research is the genius, for research gets nowhere without the urge of the restless mind. Tennyson's *Ulysses* and Browning's *Rabbi Ben Ezra* speak the poet's praise of circumstances that bid us neither sit nor stand, but go. No small part of this restlessness may be a genuine hunger and thirst after righteousness, for complacency ceases to be a virtue in the religion of democracy. The man who would take a creative part in the fast moving drama of life must needs have acquired in childhood's family circle physical vigor and steady nerve that manhood's courage and self-control may match the restless, searching, hungering spirit of his productive years.

2. But this restlessness, which at its best is the scientific spirit, is not sufficient unto itself. There is the type of research which corresponds to the disinterestedness of the cross word puzzler—when the puzzle is solved, the interest ceases. But there is more at stake in this issue than the simple solution of problems to be thrown away when the answer is reached, for, as James implies, "The absolutely disinterested person is the absolute duffer."

Chapman and Counts list as the most searching question that can be asked, where only one is allowed: "Is the universe kindly?" Without a positive answer, life is useless. But the answer to this question cannot be found by a show of hands or from a questionnaire. A happy childhood determines for most of us this Everlasting Yea. At heart this is a right of the child which only the family can provide. It carries with it a trust in God and man which is the beginning of a positive religious life. It reaches out into one's attitude toward the whole universe and flowers into a rev-

erence that comprehends the whole of creation. Wordsworth tells us how nature steadies faith, but Tennyson carries us to the heart of the matter where he takes us into the family circle and tells us:

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things
high
Comes easy to him, and though he trip and fall
He shall not blind his soul with clay.

A family life based upon love that an impregnable confidence in human nature may strike down to solid rock through the quicksands with which the modern social order is spotted; a family life based upon order that a child may know what to expect and not be confused by rebukes and caresses following indiscriminately in the wake of similar situations; a family life that makes room for individual initiative—these are some of the broad fundamental prejudices which enable one to say of life, "Behold it is very good."

3. However, this reasonable but unreasoned confidence in life is not the last word in family education today. The child asks, "What is it?" and in the searching, organizing, classifying process, he is a scientist in a small way. The lad asks, "What can I do with it?" and with his tool chest or mechanico box he is laying the foundation for becoming a man of affairs. But sooner or later, unless he is arrested in the process, the youth asks, "What does it all mean?" and he becomes a philosopher. I wonder whether we are not upon the verge of this last step-up in our changing social order.

Thirty years ago Benno Erdmann, later Paulsen's successor in Berlin, answered the question as to what was doing in philosophy by saying, "Nothing except in the history of philosophy and psychology." A few years later Münsterberg gave it as his opinion that the analyzing, explaining away habit of mind was even then turning abruptly to philo-

sophic inquiry. Where are we? Are we trembling on the lip of the cup? Or did we overshoot the mark and get trapped in the war? Or is this still a hope deferred that maketh the heart sick? At the risk of being thought foolish, I believe we are at least on the green. Young people in our colleges and universities are asking ultimate questions and are not willing that their own turns of thought be sidetracked by a middle-aged thinker saying, "Now, boys!" There is something astir, even though it seems to some to be a milling process. It is a safe guess that it is milling ahead.

What has this to do with the problem of character education in the family? This much: Each family has its own "drift" or "theme," which makes it different from every other family. This develops such a unity that the members understand each other "down to the ground." One cannot bluff in his own home group, as it develops afresh its own philosophy. Upon the steadiness and wholeness of the blending stocks and upon their ability to transfuse depends the social world view of each succeeding generation. The way the husband and wife make their start in the direction of a family philosophy is an increasingly acute problem in these days of social flux.

A personal illustration makes the point clear. My grandparents on either side grew up on neighboring farms. They went to the same school and the same church; their mothers belonged to the same sewing circle and their fathers set up the politics of half a century of March meeting days in the same horse sheds. My father and my mother were farmers' children, but were brought up at either end of a little New England state and settled in a parsonage over the mountain. My wife, on the other hand, was of cavalier stock, whose ancestors pensioned and freed their slaves and went in the fifties to the Illinois prairies to start anew.

Instances like this illustrate the increasing complexity of the family philosophy. The necessity for it is increasingly apparent. The family is bound to have some philosophy, whether it be a "drift" or a "theme." This is a great educational problem in which the whole community is concerned. It presents wide opportunity for the church. The preaching function of the church is changing its base. No longer is the minister to be looked upon as an oracle, but rather as an interpreter. It is his privilege in relation to the family life to discover and develop the converging philosophies in such a way as to purify and unify and enrich them in an all-embracing Christianity. As he does it for the whole parish the community thinking takes on character and the many members become one body.

4. Following closely upon the foregoing points is the final one, which concerns the most significant educational problem of the day. Chapman and Counts remind us that life is becoming mechanized and depersonalized in many ways. Industry in our modern community life makes this point clear. Cubberly tells us that we are more dependent upon each other than ever before, but that we understand each other less; and yet most of us agree with the geologist, Shaler, who said a generation ago that the substantial progress of the race is to be sought in the developing of its capacity for sympathy. In so far as these two statements are true, the social order is deadlocked within itself in respect to its ideals and its practices.

In the face of such a situation it is the task of the family "to conserve and cultivate its primary emphasis on personal values, human relations, and companionship." This is one of the largest contracts which can be given to the home today.

Not only is there need of the cultiva-

tion of these finer traits of character within the individual family, it is also needed as between families. Woods and Kennedy in *Settlement Horizons* give consideration to interfamily relations. Through these there may be developed "the art of gentle intercourse," which sometimes threatens to become one of the lost arts. There are those who are kind and generous at home who are harsh and exacting in outside relations, and we excuse them. There are others who are suave and kind in extra-domestic dealings who are selfish and coarse at home, and we call them names. But the life that is consistently magnanimous and hearty is one who has learned in childhood through the family and through family interchange how freely to give and also freely to receive.

SUMMARY

The changes that are affecting life profoundly in this century have been seen to be within the realm of religion, with the breakdown of the old style authority and the development of an ongoing faith; to lie in the field of science and education as the spirit of research is examining anew our spiritual inheritances and is seeking to build upon foundations that can be verified, both in the institutions of industry and in population shifts which threaten to become top heavy with their load of "things."

These changes are attended with a spirit of restlessness, with family disorganization, and with a lapse of neighborliness which are ominous.

The balance may be restored in part by a consistent attempt upon the part of religion and education to help the individual family and communities of families to undergird their common life in respect to economic cooperation, spiritual understanding and sympathy, and ability to live together in personal and constructive fellowship.

INFLUENCE OF PARENTS ON MARRIAGE AND PARENTHOOD ATTITUDES

ERNEST R. GROVES*

NEW conditions confront parents. To be sure, our period is not the first when this has been true, but it is doubtful if ever before parents have faced such a rapid reforming of their relationships with children. No progress can be made in dealing with problems of parenthood and marriage unless the practical significance of this new situation be regarded seriously. It is not true, however, as so often people seem to think, that the value of parental influence has decreased, for there never was a time when the rôle parents must play if they are successful was more important than now. Indeed the possibilities of the parenthood relationship have been increased by the changing condition of home and marriage.

The secret that explains what has happened lies in the fact that family interests are no longer self-sustained. This perhaps is a revolutionary step in human development. Even two generations ago, the family influence perpetuated itself as a matter of course and there was little need of any deliberate attempt by parents to prepare their children either for marriage or for parenthood. The necessary training, at least such as seemed at that time adequate, was to a large extent in good family life a by-product of everyday experience. The common interests of parents and children gave a unity to family life and a sharing of experience which naturally perpetuated family traditions. In other words, there existed a cultural routine which carried along with it an impulse toward marriage and a preparation for the responsibilities of parenthood. Marriage became the goal toward which the adolescent directed his imagination. It is true that some married prematurely and that some were denied

opportunity ever to reach the goal which had drawn forth fancy and yearning.

The cultural régime, and by this we mean the social force of everyday manner of living, also safeguarded the obligations of parenthood. Public opinion frowned quickly upon the indifferent parent, for society clearly recognized the menace that the untrained child became to the community. Thus social experience was like the slow moving glacier which carries along with it great masses of rock. When the glacier begins to melt it no longer transports, and as the water flows away the masses of rock remain as a mark of its course. Something like this has happened with our present culture. It no longer automatically carries along marriage and parenthood values.

The behavior of parents also was largely standardized by common opinion. Children were trained essentially as animals are. The great problem of the parent was to teach obedience and in this effort he often used fear as a motive. The child not only was to be seen and not heard, he was expected in every way to keep in the background and observe the instructions of his elders.

All of these one time well established attitudes have slipped. Marriage is by no means the unrivaled goal of even adolescent daydreaming. The obligation of parenthood is neither universally accepted nor is parenthood itself regarded as the normal product of marriage. It is the pleasure-philosophy which modern science has done so much to establish that has discomposed the cultural routine just as the sunshine turns glacial ice into the mountain stream.

It is obvious that the changes taking place are the natural consequence of the different way in which we live as com-

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pared with our fathers and there cannot be any hope in attempting to turn back to the easier régime of cultural routine.

Marriage and the family are not alone in their present predicament; they are merely the last to succumb to a prevailing philosophy which is slowly changing every institution and has at last affected them. The luxuries made possible by science and machine production have encouraged a direct drive for happiness which is in our time an outstanding social characteristic. Neither marriage nor the home has been adjusted to this demand for predominant pleasure and they are suffering because of their close ties with former traditions. All youths, in spite of the fact that they are still as a general rule impelled toward marriage, looking at it against the background of pleasurable experiences they are constantly enjoying, express doubt, insist on experiment, show restlessness, and are quick to pronounce matrimony a failure. They demand much and are ready to feel disappointment if the pleasure yield which follows marriage is less than they had anticipated. If youths are demanding quick returns in matrimony they are only logically extending the attitude of their elders into a new field where we who are older have continued, at variance with our general attitude, the traditions and routine which have protected family interests from the full competition of pleasurable undertakings.

Parenthood is having the same difficulty as marriage. Many times parent and child find it difficult to pull together. Irresponsibility is shown by parents who are glad to escape all but a minimum of parenthood obligations and an increase of incompatibility appears between even the most conscientious and affectionate parents and children.

The idea of marriage and parenthood are outgrowths of social experience. At a time when pleasure holds so large a place in our thinking as it does today, marriage and parenthood must be as far

as possible brought into accord with the prevailing atmosphere of life. Parents still have the largest chance to bring this about. It is the parents to a large extent who have led their children to conceive of life in such pleasurable terms. They have accomplished this not by conscious teaching but by example. Our children have accepted our philosophy of life and are merely demanding that marriage and parenthood yield pleasure in the same way that we expect other experiences to do. So long as homes exist at all, parents will continue to have the first and largest chance to influence personality. If they create home atmosphere which demonstrates that marriage and parenthood are supremely satisfying to human desires they will give to their children much the same attitude toward matrimony and the having of children which by sense of duty and cultural routine came to the parents, but if family conditions are devoid of genuine satisfaction the children will be the first to detect the actual situation and will be hesitant to enter upon parenthood. Indeed if their code permits they may even sidestep conventional marriage in the endeavors to take the pleasures of intimacy without its limitations and obligations.

At present there is an unmistakable trend on the part of many parents to release themselves from the habits and routine which have so long been connected with family life. The ominous element in this is the confession it makes that home values are not appreciated and that their worth diminishes for many as soon as they are brought in competition with pleasures and satisfactions that make the contrast more apparent. In other words, the attack on the family is an outflow of our manner of living and only those parents who can give their children everyday evidences of home satisfactions can do much to build up wholesome ideas of marriage and parenthood.

Since the family tradition no longer maintains itself and there is great need

of educational effort outside the family to conserve the home, thoughtful parents or individuals who realize the social importance of family life must encourage the development of special training for marriage and for parenthood. Public opinion also needs to develop a more genuine interest in the family. Much of the attack on the home comes not from the pleasure-philosophy so much as from a misdirecting of the present trend.

It is encouraging to see a growth of public opinion which is demanding higher standards of recreation, but this is only a step in the right direction. Business itself needs to be curbed when it shows indifference, as it frequently does, to the values of the home. Every worker is either a parent or a potential parent. Many there are who in their craze for wealth-getting if they are not checked by public opinion would willingly have a mass of efficient *robots* that could work and reproduce but would be destitute of the parenthood ambitions that produce a home.

Parents also must succeed in bringing their children into a fellowship which will lessen the tension that so often now exists and leads the child to a debasing of the joys possible to home life. The parent also needs to assume the task of giving information that will later contribute in the life of the child to successful marriage and parenthood. Many a parent who considers it a disgrace to have his child unsuccessful in business or a failure in education takes lightly a divorce or an unwillingness to bear children or an inability to train children successfully. Matrimony or parenthood disaster is the supreme failure; were it not that we are deceived by lesser values this would always be recognized.

We have parents good and bad and for some time both classes are likely to be with us. The results of both are bound to appear in the matrimony and parenthood careers of our children. Do what we may, the generation ahead is likely to

be one that has a large percentage of families unable to meet the tests of modern life. Family failure will not be something new but the quickness with which it shows itself will be a marked characteristic. Unless the home passes—and there is no evidence that it will—a quantity of family failure will force society to protect the family by more adequate education. The home will not be left in its present unprotected situation to meet the competition of a pleasure régime. Any effort to conserve the family by education will sooner or later become primarily the teaching of parents to make good use of the opportunities that are theirs to influence the marriage and parenthood attitudes of their children.

Such instruction must not be conceived in narrow terms. It is not primarily sex information that children and youth need, useful as such help proves, but knowledge that prepares for the strain of daily comradeship and aids in the establishment of just relationships between men and women. The young man needs this fully as much as the young woman, for in no small measure it is his misunderstanding of the new conditions of matrimonial happiness that leads to family difficulties and disappointments. The parent has the greatest opportunity to start this training early and by giving the boy and girl the beginning of such teaching to lay a foundation upon which later instruction may be built.

At present we are occasionally having experimental efforts to construct suitable programs for the teaching of those newly married or about to be married, and to find the best methods of giving useful information. Although the idea is new, there appears to be, especially in colleges, a great and growing interest in pre-marriage preparation. It is easier to see the need of such instruction and to stimulate an interest on the part of thoughtful youth than it is to know what to teach and how. It is at least, clear that youth

will not respond to discussion of family pathology. They seek affirmatives and are unwilling to listen to mere abstraction that does not come to close quarters with the problems involved. They perhaps overestimate the significance of physical sex, but only because in the pleasure philosophy of the day sex looms so large.

Parenthood training is progressing more quickly than pre-marriage education. The material to be taught is better determined, the need of this training more widely appreciated. The rapid increase in the circulation of *CHILDREN*, *The Magazine for Parents*, and the wide sale of popular handbooks for parents show how the idea of training for parenthood is spreading. A strategic place for both marriage and parenthood instruction is in our theological semin-

aries, since the minister who contributes his part to the conservation of family life must be well grounded in science. No one has greater need of insight regarding marriage and family problems than the preacher. It is also imperative that teacher and school administrator especially have a more conscious knowledge of family needs, for the educator in the schools easily antagonizes the home when as a specialist, he forgets the wide human purpose of study and allows public instruction to neglect the interests of the family. If thoughtful parents recognize the importance of making the family influence felt, we shall surely see in both religious and secular education more attention given to instruction for marriage and parenthood.

THE ATTITUDES OF YOUNG BUSINESS WOMEN TOWARD HOME AND MARRIED LIFE

RUTH SHONLE CAVAN¹ and JORDAN TRUE CAVAN²

IT was generally accepted not many years ago that the ambition of the American girl was to marry and to become the center of the traditional American family circle. With the rising tide of economic independence for women, many questions have been raised as to changes in these ideals and attitudes in "the younger generation." Incidental to a joint study of the problems of young business women now being carried forward by the National Board of the Young Women's Christian Association and The Religious Education Association, some preliminary information has been gathered which throws light upon the ideals and ambitions of young business women toward marriage and family life.

During the past summer girls attend-

ing a business girls' conference of the Y. W. C. A. were asked to fill out a questionnaire designed to reveal their own conception of their interests and problems. The data reported here concern 69 girls, representative of the group to be studied—out of school but under 31 years of age, in business but not "industrial" occupations, from English-speaking homes, and unmarried. Presumably they are representative of the girls most in contact with the Y. W. C. A. and with Protestant religious education organizations.

These girls live in towns ranging in size from less than 6,500 to 3,000,000, 50% of them in communities of between 39,000 and 314,000 (median, 75,000). The high stability of the group is evidenced by the fact that 54% of those answering the question³ state they had never moved or

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3. All percentages based on the numbers answering the question.

had not moved since they were very young, and that 86% live "at home." In addition to membership in the Y. W. C. A., all report attendance at some church, with all except seven in Protestant denominations, while 78% hold church membership. All this indicates a group composed of "normal" girls, living under the customs and traditions of the community in which they were reared, under the direct influence of two most conservative and stabilizing institutions, the church and the family, and while indicating in reply to queries as to aspirations and wishes a keen desire for travel and new experiences, actually experiencing almost no uprooting and transplantation from the environment and standards of their childhood. Almost none come from the highest or lowest economic or educational level, 67% reporting themselves as high school graduates. 12% have had educational training above the high school, and 22% have had less than four years of high school. 64% began work between the ages of 17 and 19. 65% are stenographers, secretaries or bookkeepers. In age they range between 18 and 30 years, with 68% between the ages of 18 and 24 (median and mode, 21).

What are the standards of these girls as to parents, home, and marriage? The closeness of the bond between them and their families is evidenced by striking facts. In reporting the disposition of their free time, the family constantly outranks masculine friends, feminine friends or clubs, when vacations, week-ends or evenings are considered. To the question, "What would you do if you inherited \$1,000 to spend exactly as you pleased?" 30% replied that they would spend a part or all of it in helping the family in some way, help buy a home for their parents, or take their parents on a vacation. Travel, further education, and saving are the other major items (35%, 27% and 27%, respectively). Asked, "What changes would you make at

home?" 36% of those replying stated they wished no changes, 32% wished to "help their parents live more easily," to provide new homes, new furniture, etc., while only 18% implied any criticism of the home by such wishes as "more independence from parents," "more understanding from parents," "fewer quarrels," etc. Asked, "What had caused anger?" [since they first went to work] only 16% specified home situations. The place of work far outranked the home. Apparently the typical girl of this group is not only living with her family, but finds in it the major portion of her immediate satisfactions and ambitions.

This centering of interest in the parents home is paralleled by preoccupation with the ideal of a future home of her own. Asked, "What kind of day dreams do you repeatedly have?" 33% state that their day dreams concern marriage, "home of my own," "home and children," etc. Business advancement and travel, each reported by 30%, were the other two major subjects for day dreams, one of these being reported along with the "home" day dream by a number of girls. Any inspection of current short stories would suggest that a major element in the value given to travel and the wider contacts resulting from business advancement lies in their "romantic" potentialities.

While the wishes and day dreams show interest in travel, education, and professional advancement, as well as marriage, the query, "What would you like to be doing when you are 35 years old?" brought the reply, "married," "home of my own," "home and children" from 81%. Fully 40% specified children. To the direct question, "Do you look forward to being married?" which came at the end of the questionnaire and hence in such a position as to prevent any of the above from being considered suggested replies, 72% gave an unequivocal yes. An additional 15% stated "Yes, if the right one comes," "Yes, sometime," or

"Sometimes." Only 5% said "No." Another 5% said "Not yet" or "not seriously," while 3% did not know whether they wished to marry or not.

What are the implications of these facts? Such objective statements might cover many contradictory standards. The desire for a home might conceivably mean desire for escape from present tasks, or uncritically following the tradition of environment. Is any particular kind of marriage, or her parents' kind of marriage, necessarily implied? What is the major factor desired within marriage—status, economic improvement, "service," "romantic vaporings" or "Freudian urge"? The study proposes a year or two of intensive case work to meet this inevitable weakness of questionnaire and statistical approach, but within the questionnaires occur many indications of interest from this angle.

Is "home" valued as a refuge from the stress of business and wage-earning? Of "worries" reported, some phase of office relationships is mentioned 23 times, and need of money 8 times. The home (parental) occurs only 9 times, some phase of "self-consciousness" 9 times, friendships 7 times, health 3, out of a total of 71 items mentioned. Of 51 situations mentioned as causing anger, 21 centered in the place of work, 8 concern the home, and 10 concern unfair treatment, teasing, sarcasm, and nagging, some of which may have been related to office and home situations. Of 30 "fears" mentioned, 12 concerned work activities (fear of failure, discharge, etc.), and the rest were scattered. Balancing this centering of perplexing and annoying office situations is the girls' keen interest in, and eager response to, the stimulating contacts of business life, delight in her economic independence and wider friendships brought about. Of 110 items mentioned as "giving most happiness" since the girl began to work, 27 concern business advancements and the feeling of success,

17 concern increased knowledge of business and life thus gained, 10 independence due to her earnings, while 34 concern new friends and club contacts, chiefly within the Y. W. C. A. To what degree are these satisfactions highly regarded as present but not permanent values, as representing a stage worth while to pass through rather than one in which to linger permanently?

Is "home" primarily the goal set up for the girl by community standards? In such a group as this the influence of community expectation that the girl would marry would be strong, for this is a group living in satisfactory parental homes, with minimum mobility, most influenced by home and church, idealizing marriage.

What kind of marriage is the goal? Clearly it must be "happy" and "successful" marriage, not just marriage. A number of girls specify their hope for the age of 35 to be "a happy marriage or success in business." It is success that seems stressed, preferably in marriage. This concept of success in marriage is illustrated by the girls' statements that they wish to be married at 35 and to travel, and to be educated, and to be active in community work, and to have time for hobbies, and that they wished to own their own homes. They look forward to a standard of marriage much more ideal than the marriages in the older generation immediately about them—marriage without poverty, without quarrels, without excessive family cares. They speak of "a man who comes up to my ideals," of "a wonderful home, husband, and children," of "an ideal home life with husband and children," of "a lovely home and a wonderful fellow."

What progress is being made by these girls toward this goal of successful marriage, or, indeed, toward any marriage? At the present time the normal process of courtship goes on under the folkphrase "having dates." Replying to the query, "With how many men have you

dated this summer?—How often?" (asked during the first half of the summer) the following answers were made:

10 girls had had no dates.

23 girls had dates with one man, ranging from one date for the summer to seven dates each week (13 girls ranging from one to three dates a week).

5 girls, 2 men, two to three times a week.

6 girls, 3 men, approximating one date a week.

3 girls, four men, "frequent dates."

6 girls, five men, one to three dates a week.

1 girl, ten men, two dates a week.

4 indefinite replies.

10 question not answered.

The typical girl seems to "date" with one man, one or two times a week; half the girls fall within the limits of one or two men, one to three "dates" a week. It is interesting that the girls "dating" with the larger numbers of men have fewer dates than the typical girls.

In reply to the question "Have you ever been seriously interested in men friends?" 35 replied in the affirmative, 28 in the negative, while 6 made no reply. It may be noted that 56% admit having been "seriously interested," as compared with 81% who indicated marriage as their aspiration for the age of 35. Answering "What happened to the friendships?" 37 statements are given. 15 report the friendships as continuing or resulting in an engagement. 5 give as a reason "not my ideal," 5 "drifted apart," 4 state that

some separation had occurred, 8 miscellaneous replies include "man became too serious," "difference of religion," "man doesn't care," "mother disapproves," and "man married another girl."

This picture of the young girl in business, then, includes as its typical features girls well satisfied with their parental homes, almost unanimous in desiring marriage and homes of their own, but aspiring to a rather higher standard than their parents have been able to reach. This aspiration is not without an alternative, however, for success in business is conceived as quite an acceptable substitute, if the kind of marriage they wish does not come to pass, and with continued anticipation in the parental family life to fill emotional needs. At the optimum ages for marriage, a distressingly large percentage have not achieved a stable relationship with one man, of the sort most likely to lead to marriage, and all too many "serious friendships" break down. From the attitudes and ideals of the girls, there is no reason to fear that devotion to business will undermine the American home. But many sources indicate a grave need of more opportunity to meet men under favorable auspices and, what is perhaps more serious, greater capacity for so dealing with friendships as to prevent their ending in grief or futility. Oftentimes the girl looks at life through a distorting lens of idealism, and retreats into day dreams when the matter of fact world does not present opportunities equal to her aspirations.

SOME CONTRIBUTIONS OF THE SCIENCES TO THE TRAINING OF CHILDREN

JESSIE ALLEN CHARTERS *

IN THE August, 1927, number of *Harpers Magazine* Bertrand Russell points out that most of the practice of child training from Pestalozzi and Froebel to the present day has gone on without any background of scientific fact. The education given by the schools is, however, much better off in this respect than is the training given by the home, for since the time of Pestalozzi there has been sincere effort on the part of school teachers to fit themselves for teaching children, and to ascertain the most valuable material to be taught.

But the training which the child receives outside of school has scarcely been made the subject of inquiry, much less of scientific organization; and yet the most vital of all that the child receives goes on outside of school. His physical health and most of his health habits are acquired at home, and therefore the very condition of lifelong efficiency is left to the home or to accident or to casual community instruction. Practically all character traits are firmly established before the child starts to school, and are the product of his home training. The social nature is determined by the home, with the supplementary influence of the street and playground.

Children have always had some induction into the accumulated wisdom, the customs, laws, and habits of their tribe and of the human race. A portion of this training has been successfully taken over as a community enterprise by the establishment of schools to transmit the wisdom in the form of subject matter—geography, arithmetic, reading, etc. Perhaps sometime the schools may do more than teach subject matter; their aims are indeed much broader. But for practical

purposes the school's major accomplishment is the giving of information. Most of the important training for life is acquired outside the school.

Of all the forces which participate in the education of the child the home is by far the most important. This has been vaguely known for years and years.

"For the hand that rocks the cradle
Is the hand that rules the world."

But the state of affairs has been too obvious to be noticed. In order to observe that the cradle-rocker is making a poor job of it there has to be some consciousness of a badly ruled world; and a still further advance in intelligence—the search for causes.

Crime, pauperism, delinquency, insanity, and other forms of maladjustment have been disturbing the smooth peace of society. In order to protect our individual selves from personal harm and unpleasantness some of these misfits are segregated and kept out of sight. This has been costing money, much money, and more money. In addition, there are thousands upon thousands of misfits who cannot be institutionalized, and therefore must hover around the outskirts of our sympathy and threaten some contact with our children. This great number of persons who are bothering us, from the insane murderer taking taxes out of our pockets to the wizened mendicant with his shoe-strings and pencils, yes, even to the hysterical aunt waiting to visit us or the friend with an everlasting tale of woe, these must of necessity be studied. We must know how they came to be so that we may if possible stop the increasing flood of them at its source.

Social workers find that it is difficult or impossible to make over an inefficient or incorrigible adult into a contributing

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member of society. Therefore from the field of social reform is coming the demand that crime and pauperism and disease be prevented by education of people while they are yet plastic children. Hygienists, psychiatrists, wardens, welfare agents, and jurists have found the hopelessness of recovering the adult and are going back with preventive measures to the age of childhood.

The behaviorist and psychoanalyst advance the theory that all later life is the outcome of methods of training the very young child—the child a few hours, or days, or months old. And it is the psychologists with their theories, and the social workers with their responsibilities for social welfare who demand better training for the young child, therefore better scientific information upon which to base this training.

The schools have made advance largely because they have required teachers to be trained for the profession of teaching. Mothers are asking that they too be given the information and training necessary for their profession of motherhood. Never before has the task of being a mother to the next generation loomed so large as a factor in human progress. A generation of pacifist mothers can outlaw war in twenty-one years, just as a generation of warrior mothers made Sparta the greatest nation of her time; just as a generation of White Ribbon mothers produced the Eighteenth Amendment; and the next generation of mothers reared on Dewey's principles of "unhindered individual development" is about to wreck all regard for law.

Verily, education without information, scientific and wise, is a two-edged sword, a bomb with its fuse lit.

For the first time in all the known epochs of our earth there is a full complement of literate mothers—mothers who can and do read, who can be brought to think, who will inevitably take suggestions and act upon them. Mothers are dimly aware of their important in-

fluence upon the trend of human behavior. Does James Harvey Robinson claim that the genius, the creative thinker, directs evolution? The rôle of the genius is sporadic, occasional, inconsequential, compared to the daily, hourly influence of mothers upon the future editors, lawyers, professors, doctors, teachers, voters, and mothers. If mothers continue in the future as they have in the past to nurse their children through the formative years of their lives, it is tremendously important to give sound and adequate training for that duty.

Meanwhile as always where there is a demand not fully met by a legitimate supply we are overwhelmed by quack nostrums. Cancer cures and epilepsy remedies are on the market for the gullible long before science can find reliable medicines. The moment mental ills are traced to repressions and phobias psychoanalysts hang their shingles in every town.

One has only to glance through current magazines on the news counter to discover that Tom, Dick, and Harry are telling the mother how to bring up her children. Frequently the authority of these would-be experts is a facile pen and the degree of *Pater Familias*, claimed in the first paragraph by saying, "I myself have two children." The market is flooded with interesting articles on "The Training of Young Children." Newspapers run a column for mothers. Magazines "For Parents" are springing up over night. Some of this popular literature on child rearing has a certain amount of scientific background, but much of it has no better guarantee than the empirical experience of being a parent.

The question arises then as to what scientific information there is for training children in the home. What are the psychologists and educators doing about this new need?

The raw material for a curriculum of child training is not extensive. Forty-seven years ago Dr. G. Stanley Hall be-

gan the first scientific child study work in America, following similar beginnings in Germany, France, and England. Only within very recent years have the physiology and hygiene of the infant been carefully studied.

Much of the child psychology and educational practice have proceeded from dubious if not false assumptions. For instance, Dr. Hall's studies led him to believe that physically, mentally, and emotionally the child recapitulates the history of the race. Within an incredibly short time, before this hypothesis could possibly be verified, the schools introduced textbooks and practices based upon the recapitulation theory. Much of this material is still being used.

We are in imminent danger today of rushing into the opposite pitfall. The behaviorist has gone back in his psychology to the *tabula rasa* theory of John Locke. We are about to attribute infinite plasticity, therefore educability, to the new-born child. "Nurture" is threatening to deny the efficacy of "nature" altogether.

This is merely a warning that making a curriculum in parental education is not simply a matter of picking up whatever psychology and education, mental hygiene and social science have to offer and turning them out into simple, entertaining language for the average mother to read, to learn, to train accordingly.

The first step in scientific child training is a fresh study of the child. This is now being carried on in a few important centers, in America nearly all operating partly or entirely under grants from the Laura Spelman Rockefeller Memorial Fund. These centers maintain nursery schools where pre-school age children are studied, and their mothers as well as student observers receive training and instruction. A list of the American centers may be obtained by writing to the office of the Fund, 61 Broadway, New York City.

There are many other sources from

which the mother may secure some help and material for guidance in rearing her children. The Child Welfare Station of the University of Iowa, which is one of the centers mentioned above, has a far-reaching service program of child welfare, and offers several courses for parents. The United States Bureau of Education conducts reading courses in child study. The Federal Children's Bureau publishes pamphlets on child care and child management. The State Department of Oklahoma has a correspondence course for expectant mothers on physical care of the child. Other universities and state departments are beginning to send out publications and correspondence courses, for the most part devoted to the physical aspects of the mother's program.

The University of Chicago offers a correspondence course on "The Training of Children" dealing with training in conduct. Mothers taking this course are given "supervised projects" in the training of their own children at home, which is the student's laboratory. The mothers thus secure practical help in their everyday problems as well as the basic scientific information.

If anyone is interested in finding the available resources for parents, there is a reprint from *Progressive Education* called "The Progressive Parent," (price, twenty-five cents).^{*} One of the articles in this reprint, "Opportunities for Parental Education," tells where the major research projects are being carried on, and what is offered to parents by the centers described.

The National Research Council, Washington, D. C., publishes a *Directory of Research in Child Development* which lists the personnel in the field to March, 1927. One can find what is being done and who is doing it from this *Directory* (price, fifty cents).

Recently the National Research Coun-

^{*}Address The Progressive Education Association, 10 Jackson Place, Washington, D. C.

cil sent out "Selected Child Development Abstracts." The effort of the Committee on Selection is to make available for research workers all the source material which the sciences are furnishing for building up a program of child welfare and child training. The contributions from science are so numerous and so widely distributed that some such abstract service is indispensable if a curriculum maker is to have any adequate foundation for his courses.

What "raw material" does this first set of abstracts show? The fields from which abstracts are culled are Diseases of Children, Biology, Chemistry, Psychology, Neurology, and Psychiatry. Only the magazines issued early in 1927 were covered. There are 268 abstracts given. That is, 268 studies (there were a few duplications included in this total) in the above fields "relate to significant child development problems." A second set of abstracts is promised within a few weeks to cover the remaining months of 1927. Several fields are not yet touched by the current abstracts.

It is true, of course, that only a few of these studies are directly and obviously pertinent to a course for mothers on child training. But it is equally true that there is an extensive fund of material for a curriculum in parental education as yet unused, and research is constantly adding to it.

Some phases of development in child welfare have made rapid progress. Twenty years ago our children had "colic" and "summer complaint" without recourse. But the science of infant nutrition, hygienic and sanitary measures resulting from the study of milk, the life history of bacteria, the pollution of water, flies as disease carriers, and many other related phenomena have improved the health of the infant and reduced infant mortality.

The scientific studies of flies and germs and child physiology are not alone responsible for the improvement in the

physical conditions of infancy. These studies had to be interpreted into plans for sanitation, into new feeding programs, into medical treatment. Mothers had to know about the facts and learn how to adapt themselves to the new knowledge. Dr. Fenton gives us a glimpse of the methods used in Kensington, England, to bring about improvement and to reduce maternal and infant mortality.* "In 1900, the infantile death rate in Kensington was 179 per 1000 births. Today it is 78. This rate is still high, but it must be remembered that in addition to having a large population of the upper classes who live mainly in South Kensington and Kensington proper, the Borough possesses a large population of very poor people who live chiefly in North Kensington. Not one woman who has attended the Kensington ante-natal clinic during the past four years has lost her life in confinement although there have been forty-seven deaths amongst those women who did have the advantage of the skilled ante-natal advice offered."

The first infant welfare center in England was opened in 1904. There are now in England and Wales 2122 maternity and child welfare centers. Kensington, whose program of education is briefly described in Dr. Fenton's article, with its 179,000 people has ten various agencies for care of infants and education of mothers in child welfare.

I quote from Dr. Fenton's article for it shows clearly the transition from a population ignorant of "mother-craft" to a population beginning to understand and use scientific procedure. "As a result of the work of the centers the working class mothers and their children of today are in many cases in better health than was the case twenty-five years ago, and the mothers are better educated in mother-craft than many of the women of the middle classes. Students of the

**Fathercraft*. James Fenton, M.D., D.P.H., *Hospital Social Service*, August, 1927.

Kings College for Women who visit the centers during their studies are impressed with the depth of knowledge of food values, vitamins, domestic hygiene and mother-craft generally possessed by the working women."

The steps in this physical improvement are (1) scientific information about infant hygiene; (2) people who can and will give this information; (3) centers for instruction and consultation; (4) mothers who seek and use information; (5) the home where ignorant and haphazard methods of housekeeping and child-rearing are displaced by intelligent management.

To quote Dr. Fenton further: "The Health Visitors note that they (the mothers) take a pride in having their homes clean and tidy. These women are intolerant of unsanitary conditions in and around their homes. Indeed, the whole environment has improved and this is a great factor, not only in reducing the death rate, but in the prevention of those diseases which, whilst not killing and adding to the death rate, hamper and handicap young children through life."

An interesting study made in Scotland was discussed by Mary Ross in the April, 1927, *Survey* under the title "What Makes Children Grow?" This very careful investigation tried to find what relation exists between environmental factors always considered important, as food, housing, and family income. The result of this study was unexpected and revealing.

"In spite of all the advance expectations of the workers who were engaged in this study, only one thing stood out clearly and constantly as affecting the physical development of these Scotch children. That was what they called 'maternal efficiency.' The correlation between maternal efficiency and the height and weight of the child were significant for all ages and all groups in city and country alike. Generally speaking when

the mother was interested and able, all the other measurable conditions of family life—housing, income, food and so on—proved of minor importance in the growth of her children. Upon her first and chiefly depend their chances for normal development."

With the pressure of the city, transformations in home life, changes in educational and disciplinary ideals, a mother's problems of home training are greatly increased. At the same time her old resources are gone, and traditional methods are antiquated.

While science has made rapid advances, under pressure of these new conditions, in the physical care of the child, no similar progress has been made in the social, moral, and aesthetic training. The consequence is that juvenile delinquency and dependency are increasing. Neuroses, as indicated by suicide, insanity, and sex perversion, are menacing problems.

"Over 72,000 men were rejected for mental and nervous diseases from the draft army. . . . Today one in three of all the disabled ex-service men in the hospitals in the United States is a neuropsychiatric patient. . . . Patients in mental hospitals almost equal those in all other hospitals combined. . . . There are more mental patients in the public institutions of the country than there are students in its colleges and universities. Suicide, which a recent study in Massachusetts has shown is due in 58 per cent of cases to well-defined mental or nervous disorders, is increasing throughout the country and was responsible in 1919 for more deaths than scarlet fever, malaria, and measles together. . . . Feeble minds are responsible for nearly a third of crime, for much minor delinquency and for the continued existence of many other pressing social problems."*

While scientific study of psychology, of mental hygiene, of child management

*Quoted by LaRue, *Mental Hygiene*, pp. 15-16.

is slowly advancing, there is as yet little machinery for distributing this information to the mother, whether rich or poor. Still less is she supervised while learning to train her children in social adaptation, in character formation, in moral integrity, or in enjoyment of life. The next generation shows no probability of a happier life even though it may expect a longer and physically safer span of years. Indeed, there are plenty of calamity howlers who proclaim that morally, emotionally, and socially we are hastening toward wild and disastrous chaos.

If intelligent thinking is ever to contribute toward progressive evolution its greatest opportunity is in training a mother to bring up her children wisely.

The school may improve its curriculum and widen its scope; the churches may adapt their procedure to the needs of human nature; industrial adjustments may ameliorate the struggle for existence; war may cease destroying the best of the race, and eugenics sometime improve the strain. Eventually reflective thinking may come to have a guiding power in these fields of human conduct. But easier progress than any of these, more sure and speedy in results, will be brought about by a program for the education of mothers. Show mothers of this generation how to teach sons and daughters to live and to transmit a better and wiser life to their children of the next generation.

IS AMERICAN HOME LIFE INTERESTING?

SOME PASTORAL OBSERVATIONS ON THE SOCIAL TRAINING OF CHILDREN

OSCAR EDWARD MAURER*

A TEST of an education is the degree to which it has developed the capacity for worthy self entertainment. The old Adirondack guide confessed that during the long winters, he "set and thunk, and sometimes just set." Officers and welfare workers during the war know that the inability of most of the enlisted men to entertain themselves decently during moments of inaction was truly pitiable. The men responded eagerly when entertainment was arranged for them by recreational directors, but the fact that they had to depend upon these adventitious aids revealed the meagerness of their interior resources.

There is not much use in calling the attention of parents to their responsibility for the social training of their children, unless they are willing to revise their scheme of life and rearrange their

interests so as to make the family the center of their social activities. Notice that I say "the center." That does not necessarily limit the range of social interests, for many circles can be drawn around the center. Very decidedly, the trouble just now is that the center is outside the home, and the family is in the periphery. There may be some parents so burdened with sheer economic necessity that they have no time nor strength left for their children, but the number of such instances is comparatively small, at least in America, and where such conditions do exist, the social settlements and community agencies have their useful place. We need not be concerned primarily with the so called "laboring people," for almost any social worker or pastor knows that it is exactly among these that one finds the family surviving as a cooperative group, with loyalty and self sacrifice accepted as axiomatic. Work-

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ing people, especially now that the "flivver" is so common, spend a good deal of time with their children. Nor need we be much concerned with the farmer's children. The farm bureaus in every agricultural state have comprehensive junior programs, so good indeed that it puts the seniors on their mettle. Recently I spoke at a supper given to the contestants in a junior poultry judging contest. Never have I seen the family spirit manifested more graciously than in this community gathering of families. Young and old were working and playing together. Two sons of an Italian farmer, now an American citizen, each won a prize. The father said to me, "My kids lova de chicks, I tell 'em good thing. De more you lova de chicks, de less you lova da hooch.'"

It is the children of the comparatively well to do families, in the towns and cities, who are most in danger of being neglected. Their secular education, and to an increasing degree, their moral and ethical training, is cared for by the public schools. Their religious training is committed to the Sunday school. Every teacher, whether in public or church school, knows, all too keenly, the difficulty of securing the cooperation of parents. It is an easy step in the delegation of parental responsibility, that the recreational and social development of the children, especially those of adolescent age, should be turned over to professionals, who in this case are commercialized, and so only indirectly under community control. Some parents of these comfortable groups have let themselves get slack and dull, so far as self entertainment is concerned. They find themselves in the shabby middle years of married life. They bore one another, and it is no wonder that they bore their children. Having grown up, they have unconsciously taken St. Paul too literally, and have not only put childish things away, but have also divested themselves of comprehensive sympathy for

childhood. The home simply is not an interesting place. All of its forces are centrifugal. Meanwhile, just a few minutes away there are light and color and music, side splitting comedy and thrilling romance—all appealing to the adolescent. How can such a home compete with the professional entertainer? -

It may be a blunt statement, but it is nevertheless true, that there are too many American parents in comfortable homes, who are neglecting their responsibility for the social training of the children, because they, themselves, prefer to find their entertainment outside the home and apart from their children. Sometimes this is due to sheer selfishness. They are not willing to pay the full price of having and rearing a family. Sometimes business and social considerations enter in. The net result is that the children follow the parents' lead and find their entertainment away from home. Practically every large town or small city in the United States has its "Country Club set," usually composed of married people of the early middle years, who feel themselves too busy, or too tired, to spend much time with their children, but who contrive to spend a good deal of time on the golf course, or on the club house porch. When the family purse permits it, the children are sent away to boarding school, which, under the circumstances, is probably the best thing for them. In moments of confidence, teachers in private schools admit that a large percentage of their pupils are sent to them, not because the instruction is superior to that given in the public schools, but because parents want the larger freedom, possible only when the children are away from home. If, on the other hand, the local high school is patronized, the adolescent's entertainment is found very largely outside the family circle. A study of the late matinee and early evening performance of the movies will reveal the condition beyond dispute. In addition to this, the high

school has developed a diversified social life, and there is a steady round of club and fraternity dances and parties throughout the winter, which make another bid to get away from home. The moral problems involved become exceedingly grave, when into such gatherings are introduced the social ideas picked up at home. Investigation into a succession of "wet" parties among the students of a particular high school revealed the not surprising fact that the offenders, in almost every instance, came from homes in which the parents used liquor and held the Eighteenth Amendment in contempt.

The boarding school has its place, professional entertainment has its place, and social functions are a natural and desirable part of the adolescent's pleasure. But there is no satisfactory substitute for home life, and a child which has been fed with substitutes has been deprived of essential soul vitamins, and is to that extent abnormal. We are sending out thousands of young men and women who are suffering from spiritual beri-beri, because they have been deprived of the normal family life which every child craves. And it is so criminally unnecessary. I venture the assertion that even in the turgid years of adolescence, when children feel themselves misunderstood and unappreciated, they still prefer the family circle, if it is sympathetic and interesting. The problem which religious educators face is that of the parents in this group, equally as much as that of the children. Public health has advanced to such a degree in America, certainly in urban centers, that parents rarely are indifferent to the physical well being of their children. Domestic art and science are now a part of most high school courses, and never before have we had as many tastily furnished homes. But in the really important matter of what is involved in parenthood, in building a home which shall be a spiritual and social organism, most people go into marriage assuming that

these high mysteries will be revealed to them by intuition, and the fallacy of this assumption is all too evident.

By every method and device that can be contrived, we must wake parents up to their neglected responsibility for the social training of their children. At the risk of offending them, we must get them to see that they are not giving enough of themselves to their children, that they are deluding themselves with the idea that they are too busy. They expect to make sacrifices and will protest that they are doing so, but they must be led to see that nothing short of a deliberate revision of their plan of life will meet the need. In the group which we are discussing, there may be some fathers who are tied like galley slaves to their tasks, but as one mingles with men, it becomes clear that there are not very many who suffer this fate. They usually have time for the club or for golf, and the flat truth is that they spend more on their diversions than they do on their families.

Almost every magazine nowadays, carries advertisements of concerns which offer courses in the training of personality. "Learn how to become interesting in ten lessons." A tragic faced wife is shown in tears because her husband has proved himself a conversational dud at a dinner party, and thereby has ruined her social chance. A grief stricken man, with hand clasping brow, admits that he had the opportunity of a lifetime to make a hit with his business superiors, and muffed it because he did not know what to say when called on for a speech. The correspondence schools evidently find a ready sale for their wares. People are willing to pay generously for instruction in the art of being interesting. But the object invariably is social or business success. I have yet to see any course advertised which offers to teach parents to be interesting to their children. Often Dad does not want to be interesting when he reaches home. He wants to be natural, which usually means that he

wants to exercise the right to be grumpy, if things have not gone well during the day, or to be let alone while reading his paper. There are numerous courses in child study and home making, and that is all to the good. But we have reached the time when we ought to approach the parents a little more directly as to their own training. The two, of course, go together, but so far the emphasis has been almost exclusively on the child.

One of the brightest signs of hope is the recent movement to begin training for parenthood in college, begun at Rutgers at the request of the student body, and now extending to other schools and institutions. The Christian Associations are beginning to offer courses to persons contemplating marriage. The Vassar Institute of Euthenics gives the following course, in which, let us hope, A and C receive their full share of attention:

- I. Family relationships:
 - A. Husband and wife.
 - B. Motherhood.
 1. Child hygiene:
 - a. The hygienic routine.
 - b. Nutrition.
 - c. Recreation.
 - d. Children's diseases, prevention, care and after effects.
 2. Child psychology:
 - a. Child development.
 - b. Behavior problems.
 - C. The father in the family.
 - D. Individual adjustments:
 1. Mental hygiene:
 - a. Social relations.
 - b. Environmental influences.
 - c. Recreation.
 2. Nutrition.
 3. Economics.
 - E. The family in the eyes of the law.
- II. The family as an economic unit:
 - A. Production.
 1. Service.
 2. Labor.
 - a. Household technology.
 - b. Cookery.
 - c. Home nursing.
 - d. Horticulture.
 - B. Consumption and utilization:
 1. The family finances.
 2. The time factor.
 - C. The family in relation to the community.

If young people, before marriage, can be enlisted in such courses as these, it ought to go a long way to the elimina-

tion of haphazard parenthood. Meanwhile there remains a great group of ill trained parents, constituting a major challenge to the adult education movement.

If, in my pastoral experience, I have frequently been depressed by parents' failure to create an attractive home atmosphere, it is only fair to say that I know a sufficient number of homes in which the parents' life is winsome and sociable, to confirm me in the conviction that it is unnecessary to surrender to commercialized enterprises the recreational and social development of our adolescents. I am glad to say that I know homes in which children of high school age still prefer to join in an hour of reading aloud, after supper, before doing the home work, rather than to slip away to the movies; in which the table talk is neither trivial nor stilted, but worth listening to and remembering; in which the family orchestra discourses "sounds that be wondrous strange," mayhap, but that connote an underlying harmony. I know of a family newspaper to which every member contributes, and which nothing could induce the children to miss, when it is read Saturday nights. The building of a ship model has kept every member of the family working together for a whole winter. A family camping trip has taken weeks of planning, and has been enjoyed in prospect and retrospect sometimes as much, or more, than in realization. I notice that it is children from such homes as these who have a well developed social sense, not only in polite conduct, but in their attitude toward other people. And above all, they have interior resources for self entertainment, which will be their salvation in the perilous period between supper time and eleven o'clock, which is the undoing of so many young people when they leave home. The answer in all these cases is that parents have deliberately ordered their lives so as to devote time to their children, and have studied how to make those precious hours interesting.

CAPTURING THE HOME

THE NEXT GREAT OPPORTUNITY IN RELIGIOUS EDUCATION*

A. W. BEAVEN†

WE HAVE made some progress in making church schools more useful as units in the religious educational field. We have taken a real forward step in securing cooperation between the secular day school and the church in the matter of weekday religious instruction. We have carefully studied the day school for what it has to offer us of method and experience in our task as workers in religion, as witnessed by the addresses at the last session of The Religious Education Association at Chicago and by many other addresses and books on the same subject.

We would do well to follow these two paths much further than we have gone. However, there is a path to another field which we are not following as we should in view of its fundamental importance in the work we are doing. If we cannot secure cooperation there, much of the value of progress in other lines will be nullified. I refer to the need for capturing the home and making it more efficient in the religious training of its own childhood. This attempt to bring the home more completely into line may be fairly referred to as the next great opportunity in religious education.

If we admit, as we are compelled to, the need of religious education for our children, we cannot ignore the fact that the primary responsibility for securing it must rest, as it has always rested, upon the parents, and the main opportunity for securing it must be in the home. One of the most remarkable things in all his-

tory is the contribution which the Hebrew race has made to religion. If we trace this whole movement back to its origin, we will find standing at the very fountain source of Hebrew idealism the outstanding personality of Abraham, of whom God is recorded to have made the observation: "I know Abraham that he will command his children and his household after him; that he shall keep the way of the Lord to do justice and judgment." May it not be that the thing which we call the genius of the Hebrew race was largely a commentary upon the custom of making the home a central place of religious training among the Hebrew people? In any case, today certain things seem clear.

First, the home has its chance earlier than the church. Its relationship to the child is more continuous. The time which the parents have with the child is far greater than the time any religious educational instructor can possibly get. A child has one hundred and five thousand waking hours before twenty-one years of age. Of these the home normally has ninety-two thousand, the school ten thousand, the church school twenty-one hundred. Make all the allowance we please for the things which infringe upon the parents' time with the child, and it still remains that if a parent is serious in his desire to impart religious instruction to his child—as serious as we expect the church school teacher to be—he has infinitely more opportunity to accomplish this end.

In the second place, religion is learned more by contact than by instruction, and while the child may be greatly impressed with the religious instructor at the church, there is no question that the actual contact of parents in the home has a much greater permanent impact upon the child

*This article will become Chapter V in *Putting the Church on a Full Time Basis*, a book soon to be published by Doran, written by the author of this article. In the book he will deal with a number of experiments in different fields of church work carried on by the Lake Avenue Baptist Church of Rochester, using its congregation and church school as a laboratory.

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religiously than even the most interesting personality in the church can have. Religion also is learned by practice. "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city" may be a fine text for the church school and may be a splendid sentiment upon the lips of a church school teacher, but the place where it actually changes from word to life is not usually in the church school but in the home, with brothers and sisters, in the ordinary conflict between selfishness and social fair dealing, that takes place in the family circle.

Again, religion comes to be vital through various crises in life. Great experiences transmute what before was theory into vital and usable religious conviction. For the most part these crises in a child's life come at home or at school and the report on them if they occur at school comes not to the church school teacher but to the parent. It is the parent who has the opportunity to guide the child in times of great need and to show how Christian principles can be made workable.

Innumerable other reasons might be adduced to show why it is true that we shall secure better religious instruction if we can get parents to be intelligent about it and determined to achieve it, than if we rely simply upon the church school.

If the church school, with its program of greater efficiency in religious instruction, is allowed to become a substitute for home training, it will defeat its own ends. Every forward movement that is made by the church school within the church building ought to be paralleled by a similar effort made by the same school and with as great vigor looking toward securing more efficient religious educational work in the homes from which the children come.

Unless the church can secure this it is working under an almost impossible handicap. The church school may work hard upon the average boy and girl, but

when it is pulling one way and parents pulling another, the chance for the church permanently to hold the boy or girl is very small indeed.

Each one of us can cite instances where, even though we captured the imagination and interest of the child, our influence was almost wrecked through the selfishness of the parents when they insisted upon taking the child off for the day in an automobile instead of going to church, or by their attitude of criticism toward the church, or by the antagonism shown by the parents when any question of discipline which affected the child arose in the church school.

We acknowledge that it is not a simple thing to bring the home into line and make it an efficient unit in the religious instruction of even its own children, but we also claim that if we work at the general problem simply from the angle of the child and fail to make any impression upon the parent we are utterly ignoring the elemental fact that we are usually bound to lose. We may be able to hold the pupil for a time, but we could hold him with infinitely greater ease if we could have parental cooperation. Though it may be difficult to secure it, it is an end so well worth while as to make steps in that direction clear gain.

In the light of this conviction the Lake Avenue Church made several definite moves. Some two or three years ago we appointed a commission to make careful inquiry into this field and bring any recommendations which it might be able to devise. The commission made rather a careful survey of the situation. It first passed out a questionnaire to members of our morning congregation, which is given below, with replies shown after each question. It will be noted from question 5 that not all those who replied were members of this church. Naturally the commission received many partial replies, but those received show distressingly small proportions of church members who have family worship or grace

at the table. How much better the average church would be we have no way of knowing. Answers to the questionnaire indicated, however, that we had a needy field in which to introduce various possible methods of home effort along the lines of religious training.

THE QUESTIONNAIRE

1. Do you have Grace at table? Yes 185; No 139.
2. Do you have family worship? Yes 81 (daily 46, weekly 19); No 234.
3. Do you have the custom of personal daily prayer aside from family worship? Yes 285; No 42.
4. Do you have the custom of personal reading of the Bible aside from family worship? Yes 201; No 108.
5. Of what church are you a member?

A. Lake Avenue?.....	255
B. Some other church?.....	63
C. None?	18
6. Are you regular in your attendance? Yes 302; No 31.
7. Have you children in your home? Yes 198; No 107.
8. Are they regular in Sunday school? Yes 172; No 28.
9. Do you use any of the following on Sunday afternoon to create any special religious impression on the children?

Hymn singing? Yes 69.
Scripture stories? Yes 51.
Quiet hour? Yes 28.
Learning Scripture? Yes 41.
Bible games? Yes 12.
10. Is this the only answer given in by the family you represent? Yes 190; No 66.
11. Is it filled out by

Husband? Yes 60.
Wife? Yes 122.
Child? Yes 88.
12. Which of the following do you think would be most helpful to you in developing the religious life of your home? Please number them in order of preference.

a. Outline of daily Bible readings for family or personal use? First choice 143; second 44; third 27.
b. Collection of suggestions for Graces to be used at the table? First choice 45; second 54; third 72.
c. List of books for Sunday reading? First choice 59; second 61; third 58.
A. For parents, Yes 31.
B. For boys, Yes 26.
C. For girls, Yes 34.

In addition to the questionnaire the commission made personal inquiry and visited scores of homes in our church school where the parents were not in attendance. At the conclusion of its in-

quiry it made the recommendation that certain sub-committees of the commission should be appointed who should formulate suggestions that could in turn be passed on to members of the congregation. Among their recommendations we note the following addressed to the church school council.

We recommend to the church school council that:

1. It give to parents a list of practical suggestions on an approach to child life from the point of view of securing the child's clearest understanding of religious ideals and developing motives which shall help the child live the Christlike life as over against simply giving him religious or moral information.
2. There be appointed a permanent commission on literature to promote the reading of right books in the home and to promote reading by parents of literature on religious child nurture.
3. It promote parents' meetings and forums, with a special attempt to secure attendance by fathers.
4. We hold meetings of parents with the teachers of the different departments of the church school and outline methods of co-operation between parents and teachers.
5. We make an effort to get each church family to own a number of hymn books for use in the home itself.
6. The council offer suggestions about pictures for the home living room, as well as the children's rooms, with types of pictures and prices.
7. It make a list of suggestions for housewives as to methods of simplifying the Sunday dinner so that both parents and children can stay to the church school.

Suggestion number 1, which all will recognize as both the most valuable and difficult, will be made the subject of further inquiry by a sub-committee of the commission. So far they have asked the pastor to deal with it in a series of sermons, and this has been done. They have also secured and circulated literature bearing upon this particular phase of the problem. They expect to make still further suggestions at a later time.

The sub-committee on family worship recommended the following:

Cooperative reading of the New Testament by families of the congregation, beginning on November first, with the Book of Acts, reading it through by December sixteenth.

December 16-25. Christmas passages from Matthew 1-2 and Luke 1-2.

December 26—March 21. Reading Romans, I and II Corinthians.

March 21—April 4. Resurrection passages. From Easter to Children's Day read Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy.

June 21—September 19. Read Psalms.

September 20—December 16. Read Titus, Philemon, Hebrews, James, I, II, and III John, Jude.

In this connection the sub-committee suggested:

1. Daily family worship, either immediately after breakfast, having breakfast earlier, or around the supper table before the family leave the table.
2. That the morning worship be not over fifteen minutes at the most, with ten minutes as a normal length.
3. In connection with this we suggest that each person in the family have a Bible, that passages be read by verse, each person in turn. Would suggest also that each family have one or more hymn books, if possible, one for each person, and that particularly the memory hymns be used at worship.
4. That when the Scripture is read each person be asked to note some particular verse that impresses him as having some worthy suggestion to be used practically during the day.
5. Prayers may be either read or extemporaneous. Also suggest that the children form the habit of leading either in regular turn or at least once a week.
6. Where the above cannot be used we suggest the use of a book such as Willett and Morrison's *Daily Altar*, or a book of F. B. Meyer, J. H. Jowett, Harry E. Fosdick, or others of like arrangement and purpose, the daily portions to be read by the head of the house while the family is around the table in the morning. We urge an attempt by the family to learn the memory verse suggested.

The commission also advocated the formation of a Christian Home League. The following statement of purpose was adopted and circulated among the congregation and as many as possible were induced to become members of the league.

CHRISTIAN HOME LEAGUE

We hereby enroll as members of the Christian Home League of the Lake Avenue Baptist Church and, in recognition of our duty as Christian parents to make the home the center of the greatest possible spiritual culture, we agree, to the best of our ability, to carefully try to bring the spirit of Christ into our home life. As aids to this we shall be glad to make use of the following methods that we have checked:

1. We will begin on November 1 the daily

use of Scripture readings and memory hymns outlined on the calendar.

A. As a family.

B. As an individual.

2. We will have Grace at mealtime.
3. We will try to have each Sunday afternoon or evening a "Quiet Hour" with our children when, by the use of Bible stories, hymns, devotional reading or other appropriate means, we develop the spiritual resources of all in the home.
4. We will make it our habit to attend church on Sunday and as far as possible bring the entire family.
5. We will do our best to cooperate with the church school in its religious educational work with our children.
6. We will be glad to get from the church circulating library or to purchase the following:
 - A. Pamphlets on the culture of religion in the home.
 - B. Books suitable for Sunday reading for ages 10-14, 15-18, adults.
 - C. Books on
 1. Personal religious life.
 2. Missionary biography.
 3. Fathers' and sons' relations.
 4. Mother's relation to her daughter.
 5. Christianity and the modern world.

We would like to attend a parents' forum once every three months to consider the subject of religious training of children in the home.

Name
Address

The commission then attempted to furnish aids to the members of the Christian Home League. It outlined cooperative Bible readings which could be used as the basis for family prayers or individual devotions if desired. It attempted to secure cooperation of all parents in the Christian Home League in teaching children the memory hymn and the memory Scripture for the month. It secured and catalogued books that would be helpful to parents who were interested along this line, and published the following list of suggestions, indicating books that were in the church school library:

SUNDAY AFTERNOONS—A SUGGESTED READING LIST

FOR PARENTS TO READ TO THE YOUNGEST ONES

Alden—Why the Chimes Rang.
Applegarth—Primary Mission Stories.
Applegarth—School of Mother's Kneec.
Cabot—Ethics for Children.
Coe—Stories for Sunday Telling.
Cragin—Kindergarten Bible Stories.

Gates—Little Girl Blue.
 Field—Little Book of Profitable Tales.
 Harrison—In Storyland.
 Haven—Bible Lessons for Little Beginners.
 Hodges—Castle of Zion.
 Hodges—Garden of Eden.
 Hurlburt—Story of the Bible.
 Stewart—Tell Me a True Story.

FOR CHILDREN FROM 8 TO 12

After School Club—Bible Stories and Character Building, v. 2.
 Applegarth—Junior Mission Stories.
 Faris—Book of Everyday Heroism.
 Gatty—Parables from Nature.
 Hawthorne—The Great Stone Face.
 Headland—Young China Hunters.
 Hodges—When the King Came.
 Hodges—Saints and Heroes.
 Joel—The Boy of Galilee.
 Kent's Shorter Bible.
 Mathews—Book of Missionary Heroes.
 Mathews—The Splendid Quest.
 Musser—More Jungle Tales.
 Mackenzie—African Adventurers.
 Richards—Golden Windows.
 Ruskin—King of the Golden River.
 Seebach—The Marigold Horse.
 Serrell—Great Missionaries for Young People.
 Slosson—Story-tell Lib.
 Smith—Old, Old Tales from the Old, Old Book.
 Tappan—An Old, Old Story Book.
 Tolstoi—Where Love Is, There God Is Also.
 Tolstoi—What Men Live By.
 Wilde—The Happy Prince.

FOR YOUNG PEOPLE FROM 13 TO 18

Bunker—Soo Thah.
 Bunyan—Pilgrim's Progress.
 Connor—The Sky Pilot.
 Eggleston—Fireside Stories for Girls in Their Teens.
 Fosdick—The Manhood of the Master.
 Fosdick—Twelve Tests of Character.
 Gannett—On Making One's Self Beautiful.
 Grayson—Adventures in Friendship.
 Grenfell—The Adventure of Life.
 Hayne—By-paths to Forgotten Folks.
 Hazeltine—Pilgrim Followers of the Gleam.
 Heston—Bluestocking in India.
 Holmes—Talks to High School Boys.
 Hubbard—The Moffats.
 Jackson—Mary Reed.
 Lambert—Romance of Missionary Heroism.
 Lerrigo—Anita.
 Livingston—The Master Life.
 MacLaren—Beside the Bonnie Briar Bush.
 Mathews—Torchbearers in China.
 Morris—It Can Be Done.
 Olcott—Bible Stories to Read and Tell.
 Parkman—Heroes of Today.
 Parkman—Heroines of Service.
 Peabody—Lives Worth Living.
 Richards—High Tide.
 Rose—Red Blossoms.
 Sienkiewicz—Quo Vadis.
 Slattery—Just Over the Hill.

Slattery—One Increasing Purpose.
 Smith—Under the Cactus Flag.
 Speer—One Girl's Influence.
 Speer—Marks of a Man.
 Stewart—The Laughing Buddha.
 Thurston—The Bishop's Shadow.
 Van Dyke—First Christmas Tree; The Lost Word; The Lump of Clay; The Other Wise Man.

Wallace—Ben Hur.
 Wallace—Prince of the House of David.

Also biographies of inspiring lives, such as Florence Nightingale, Wilfred Grenfell, David Livingstone, and others.

SUGGESTED PICTURES FOR WALLS OF HOME AND CHILDREN'S ROOMS

CHILDREN UNDER 6

Madonna and Child.
 Millet—The Gleaner.
 Muller—Holy Night.
 Plockhorst—Christ Blessing Little Children.

CHILDREN UNDER 12

Hoffman—Boy Christ.
 Hoffman—Christ in the Temple.
 Hoffman—Rich Young Ruler.
 Millet—The Sower.
 Raphael—Sistine Madonna.

Sample colored picture cards illustrating Bible stories to be used with children of different ages in telling these stories at home can be seen at the church library.

Note: Those in charge of church libraries will gladly give parents addresses of firms which publish a full line of beautiful reproductions of famous paintings.

SUGGESTED GRACES FOR THE TABLE

FOR ALL TO REPEAT

Bless the Lord oh my soul,
 And forget not all his benefits.

FOR A LITTLE CHILD TO REPEAT

God bless our food,
 And make us good,
 For Jesus sake. Amen.

FOR BIRTHDAY OCCASIONS

Our Father we thank Thee
 That all the year thru
 Thy goodness has blessed him*
 With gifts ever new;
 We thank Thee for blessings
 Sent down from the sky,
 Thy care was about him
 When dangers were nigh.
 Our Father we pray Thee
 Be Thou ever near,
 And oh do Thou give him
 A happy new year
 For Jesus sake. Amen.

*NOTE: The pronoun can be changed from "him" to "her" as the case may be.

SUGGESTED MEMORY PASSAGES

FOR CHILDREN 4 TO 8

Luke 2:8-14.
Matthew 6:9-16.
Matthew 19:14.
Matthew 15:4.

FOR CHILDREN 9 TO 12

Memory verses from A to Z as previously used in the church. A copy can be secured at the church school office.

Psa. 23. Psa. 46. Psa. 95:1-7. Micah 6:6-8.
John 3:14-17. Matt. 5:3-12. Isa. 53. Isa. 55:1-11. Jas. 1:22-27. I Cor. 13. II Peter 1:5-11. Gal. 5:22-23.

SUGGESTED FOR EVENING LULLABY
HYMNS FOR MOTHERS OF LITTLE CHILDREN

"Saviour Like A Shepherd Lead Us."
"Gentle Jesus Meek and Mild."
"Jesus Tender Shepherd Hear Me."
"I Think When I Read That Sweet Story of Old."

SUGGESTED FOR CHILD'S EVENING PRAYER

1. Jesus take this heart of mine,
Make it pure, and only Thine
I Thy little child would be,
Help me, Lord, to live for Thee. Amen.
2. Help us to do the things we should,
To be to others kind and good;
In all we do in work or play
To grow more loving every day. Amen.
3. Now I lay me down to sleep,
And pray the Lord my soul to keep,
And in the morning all day long,
To keep me good and make me strong.
Amen.

SUGGESTED BOOKS

FATHER AND SON

Coe—Education in Religion and Morals.
Forbush—The Boy Problem.
Galloway—Father and His Boy.

FOR BOYS

Americanization of Edward Bok.
Grenfell—What the Church Means to Me.
Hagerdorn—Boy's Life of Roosevelt.
Speer—Marks of a Man.

MOTHERS AND DAUGHTERS

Betts—The Mother Teacher of Religion.
Heller—What to Say.
How One Real Mother Lives With Her Children
Moxcey—Girlhood and Character.

THE HOME

Christian Education in the Family.
Cope—Religious Education in the Family.

Luccock—The Home God Meant.

PARENTS

Betts—Youth's Outlook on Life.
Stearns—The Challenge of Youth.

PAMPHLETS

How to Conduct Family Worship.
Picture Hour in the Home.
Sunday in the Home.
Table Talk in the Home.
A Year of Good Sundays.
Government of Children Between 6 and 12.
Government of Young Children.
Johnson—The Nervous Child.
Betts—Parenthood and Heredity.
The Problems of Fighting.
Problems of Temper.
Punishment of Children.
Religious Nurture During First Three Years.
Religious Nurture of a Little Child.
Roots of Disposition.
Forbush—Story Telling in the Home.
Sunday in the Home.
Truth Telling and the Problems of Children's Lies.
Eddy—Youth and World Problems.

In addition to this work, which is carried on through the commission, we have attempted to attain this same result through other means. From time to time we have meetings of parents with teachers and church school workers associated with the children. They are invited for a given evening. The objective is partly social, to stimulate acquaintance, but a definite attempt is made during the evening to outline clearly to the parents what we are trying to do for their children, why we are attempting it, and how they can help in attaining that result. We lay before them the problems of grading and placing their children in different classes: the complex problems of discipline in a school where teachers are not paid and attendance of pupils is voluntary, and other questions that are inherent in dealing with a volunteer staff. All these are placed before the parents with the result that we have obtained a greatly increased cooperation. At such times, of course, we place before them the ideals of the Christian Home League.

Another opportunity which we have attempted to utilize comes in both the fathers' and sons' and mothers' and daughters' banquets. These occasions

afford most remarkable opportunities for emphasizing the obligation and privilege of parenthood as related to home instruction in religion.

As pastor I have always preached at least two or three sermons during each year that would look toward the developing of a sense of responsibility on the part of parents. One sermon in my Fireside Sermon series in the evening is usually devoted to this subject.

Another line of opportunity which we have followed has been in the forming of parents' classes. We have two classes for married people, one for newlyweds called the Fireside Class and another for those who have been longer married, called the Married People's Class. These classes give an opportunity for making direct appeal to homes that are being formed and to the parents of children for intelligent building of home life in the light of their responsibility for the things of the soul.

Still another step taken in this direction comes through our service of dedication for little children and consecration of parents. In the Baptist church the form of infant baptism is not used, but we recognize as frankly as do others the values of child dedication and parental consecration. To that end, four times a year we have a public service to which parents may come to dedicate their little children to God and assume vows obligating themselves to the rearing of the child in the Christian faith. The covenant entered into at this time is as follows:

Question: "Do you now present this child before God, in solemn dedication?"

Answer: "We do."

"Do you desire that this life may be given

to the service of God, whatever that may cost?"

"We do."

"Do you consecrate yourselves as parents to rearing this child in the nurture and admonition of the Lord?"

"We do."

"Do you engage to instruct this child in the Bible; in the devotion of prayer, and in traits of Christ-like character?"

"We do."

"Do you engage to try, to the best of your ability, so to shape the home life of this child, both by family devotions and by your personal precept and example, that it will most naturally come to an open confession of Christ by baptism, at a proper age, and thus into the fellowship and service of the church of Jesus Christ?"

"We do."

"Since you have thus expressed yourselves before God and this people, to thus dedicate your child to God, and yourselves to the task of rearing it for God, I charge you most solemnly to address yourselves to this purpose, and to this end may the blessing of God rest upon you."

Prayer or dedication, by the pastor.

Each couple that brings a babe for dedication is presented with a certificate to that effect, signed by the ministers of the church. The name then becomes a permanent part of our records and from time to time we follow this up to see that the child, as it grows, is in the church school, and that the parents are reminded of the vows they took.

This emphasis upon religion in the home is but part of our general policy to make the church the center and inspiration for religious education that is going on throughout the entire parish. We have it as our ideal that far more of the work of spiritual development shall be carried on in the homes than we can do in the church. By inspiring parents we feel we are doubling and trebling any efficiency which we may have inside our building.

WHAT WE DO NOT KNOW ABOUT THE HOME AND HOME EDUCATION

C. E. RUGH*

THIS title proposed by the editor recalls the little lad's definition of salt, "what makes potatoes taste bad if it is not on them." What we do not know about home and home education is one of the many causes of the sins and sorrows of both children and parents. There is coming to be some evidence that the home is moving into the focus of attention. When the wits and wags poke fun at a thing, it is commanding some attention. Recently a funny paper reported a little girl as defining the home as "where we stay while the automobile is being fixed." Another wag defined the home as "where you go to change your clothes to go some place else."

Last year in preparation for a parental conference, I had occasion to look up the literature on the home. To my utter astonishment I discovered that there is no literature worthy the name. There is a kind of literature, or at least writing, such as it is, on the family. But the *family* is not the *home*. On sex there are articles and books, and current fiction reeks with sex, but on the home there is nothing worthy of the name of literature. Many persons will doubt this statement. If they do doubt it, let them try to find it and be convinced.

Here are a few bits of evidence. In the *Outline of Literature and Art*, edited by John Drinkwater and Sir William Oppen (Putnam), there is not a single piece of literature or work of art on either the family or the home. In the fifty volumes of the *Harvard Classics*, edited by Chas. W. Eliot, there is not a single article on the home. In the index there are three references. It is interesting to examine them. The first one cites Sections 69 and 70 in *Some*

Thoughts Concerning Education, by John Locke. These sections do not deal with the home but with "Company":

"You will have very good luck, if you never have a clownish or vicious servant, and if from them your children never get any infection: but yet as much must be done towards it as can be, and the children kept as much as may be in the company of their parents, and those to whose care they are committed. To this purpose, their being in their presence should be made easy to them; they should be allowed the liberties and freedoms suitable to their ages, and not be held under unnecessary restraints, when in their parents' or governor's sight. If it be a prison to them, 'tis no wonder they should not like it. They must not be hinder'd from being children, or from playing, or doing as children, but from doing ill! all other liberty is to be allow'd them. Next, to make them in love with the company of their parents, they should receive all their good things there, and from their hands. The servants should be hindered from making court to them by giving them strong drink, wine, fruit, playthings, and other such matters, which may make them in love with their conversation."

The second reference is to a single line in Faust, "'Tis in the evening first our home we prize." The third reference is to a part of two paragraphs in Ruskin's *Lillies: of Queens' Gardens*:

"This is the true nature of home—it is the place of Peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home: so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods, before whose faces none may come but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light,—shade as of the rock in a weary land, and light as of the Pharos in the stormy sea,—so far it vindicates the name, and fulfills the praise, of home.

"And wherever a true wife comes, this home is always round her. The stars only may be over her head; the glow-worm in the night-cold grass may be the only fire at her foot: but home is yet wherever she is; and for a noble

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woman it stretches far round her, better than ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who else were homeless."

These few lines in the thousands of pages of the *Harvard Classics* are very strong evidence of the fact that the home has received very little reflective attention.

Hastings' great *Encyclopedia of Religion and Ethics* has recently been published. It might reasonably be expected that this great work would treat this important theme. In the twelve big volumes there is an article of almost three pages written by R. L. Ottley. At the end of this article the author cites the "Literature." He says, "See the works of Harless, Dorner, Martensen and Newman Smyth on *Christian Ethics*; C. Gore, *The Epistle to the Ephesians*." Quite evidently this author found no literature dealing explicitly with the home. The next title in the index is "Homer." There are 159 references to him. In the index to this great *Encyclopedia* one other article is cited: "Moral Education," and given three pages.

I thought that of course the *Catholic Encyclopedia* would treat this theme extensively. There is no article on the home. It has almost a page on "Homes," defined as "Institutions that afford the general comforts of domestic life to persons who are defective and dependent." In the index there are three references: "Homes and Education, XIII-558a, ten lines; Leo XIII on 1-229a; and Society XV-688d."

The *Encyclopedia Britannica* has no article on the home. There is no reference to the home in the index. The *Cyclopedia of Education* has no article on the home.

What is the explanation of this startling omission in literature? I have no explanation to offer. I made inquiry of a number of persons who might have been expected to know. The most of them, the more honest, I judge, expressed surprise and ignorance of any explanation. I inquired of a historian of some

note. He suggested that the home is not of very great historical significance and so was usually treated in connection with the family. A librarian of some eminence claimed that the home is sufficiently treated in the treatment of the family. Neither one of these proffered explanations deserve very much credit. We do not know the literature of the home for the perfectly adequate reason that there is none to know.

We do not know the history of the home, and practically for the same reason.

In *The Gifts of Civilization* (New ed. London, 1880, p. 336), R. W. Church says:

"Home is specially Teutonic, word and thing. . . . The life of home has become the great possession, the great delight, the great social achievement of our race; its refuge from the storms and darkness without, an ample compensation to us for so much that we want of the social brilliancy and enjoyment of our Latin brethren. Reverence for the household and for household life, a high sense of its duties, a keen relish for its pleasures, this has been a strength to German society amid much to unsettle it."

Green in *The History of the English People* (London, 1880, iii. 19), says:

"Home, as we conceive it now, was the creation of the Puritan. . . . The sense of spiritual fellowship gave a new tenderness and refinement to the common family affections."

Emerson in *English Traits* (London, 1856, Ch. VI.), says:

"Domesticity is the taproot which enables the (English) nation to branch wide and high. The motive and end of their trade and empire is to guard the independence and privacy of their homes."

The history of education in the home might have been written even if there were no history of the home as an institution, but as far as I can find we do not know anything about that either. Every one who reflects about it knows that children learn very much before they come to school. How much of what they know when they come to school should be accredited to home education is very uncertain. The significance of the pre-school years of a child's life is

slowly dawning upon those interested in education.

As far as I know there has never been any attempt to make a scientific study of the home. The nearest approach to any scientific data or scientific technique is found in some "Case Studies" concerning social status, but these are studies of cases in which the home factors are incidental. The facts are that the home of all institutions presents certain personal and private phenomena that cannot be treated objectively and impersonally as demanded by science. That is all the more reason why it seems remarkable that there has not been some poetic or artistic or religious portrayal of the factors involved.

Some remarks about some of the significant factors in the early development of childhood with special reference to personality will further exhibit the awful ignorance in relation to this primary institution of civilization. Ottley in the *Encyclopedia of Religion and Ethics* defines the home as:

"a dwelling place; regarded from the moral and social point of view as the fixed residence of a family, providing for its members a place of refuge from the labor and turmoil of active life, and cherished as the abode of those to whom a man is bound by the closest and most intimate ties of relationship. The ideas which the word suggests are, accordingly, *permanence, security, familiarity*. To be 'at home' implies that a man has reached, at least for a time, the end of his wanderings; that he is beyond the perils of wayfaring; that he is no longer a stranger and foreigner but the member of a household, surrounded by those who understand him and sympathize with him."

There is a foolish theory that Mother Nature and Father Time take care of babies during their first years and that babies do not need education. This negative doctrine is sometimes expressed by the half truth that what babies need is *nurture*. True! all education should be nurture, that is, intervention on nature. Mother Nature can do great things with babies provided we let her have her way and do not remove the babies from first

hand contact with nature. Mother Nature uses the things of nature—soil, sand, water, plants, animals—to educate children. Now if the human mother and home remove the child from these essential means of education and surround him with an artificial, unnatural situation, then the child is spoiled—gets a bad disposition, and all the rest of his life abounds in "shallows and in shoals."

This new doctrine of the joint processes of Nature and Nurture in child development means that the home favors the life of the child by affording the ways and means for the exercise of all the child's native endowments. Of all these endowments, the abilities and dispositions to be social, to play with other children, to play and work with mother and father, until some day they learn to work for other persons, are of supreme importance.

The significance of these social impulses is found in the sublimation of the impulses. For example, fear is to be sublimated into filial fear. A good home and good parents protect the child from foolish fears, and also develop such fellowship that the child will come to be afraid to do what parents desire they should not do, not because of fear of punishment, but because they do not want to cause pain or sorrow to parents.

Similarly through service to the child respect is sublimated into reverence—profound respect for the parent because of the parent's personal worth.

Affection, which has its primary satisfaction in touch, in embrace, may be sublimated into devotion.

It should be noted that filial fear, reverence, and devotion are social achievements, and that they are the necessary achievements for a more abundant life. A good home is one where these and other sublimations or transformations take place. We do not know, but we must set about to find out, how to favor these social processes.

INFLUENCE OF FAMILY LIFE UPON CHARACTER DEVELOPMENT

CASE STUDIES ILLUSTRATING TYPICAL LIFE SITUATIONS*

ERNEST B. HARPER†

AS AN instrument of research in the field of character and personality development, the case study possesses certain values which are rapidly coming to be appreciated. As contrasted with theoretical discussions, the case study method is inductive, concrete, and at the same time, interpretative. It seeks to answer the question, What *should* be the influence of family life upon personality, by presenting instances of family interaction illustrating just *how* character has been modified in typical cases. Such data are not merely photographic. A good case study, as contrasted with a life history, is a record that has been checked by observation, tests, and other objective methods, which serve also as a basis for analysis and interpretation.

Among the objections to the method may be mentioned the difficulty of collecting cases bearing on all phases of the problem, the lack of a uniform case study outline, the large subjective factor involved in the interpretation, and finally, the space necessary to present such data. It is perhaps needless to point out that a scientific study of this or any other problem by this method necessitates not only the collection of the case studies and their analysis, but their statistical treatment as well. Only by such treatment may generalizations be made.

The purpose of this paper is not to make a statistical study of the problem, but simply to present a few typical cases by way of illustration of certain processes

and mechanisms. The limited scope of the paper precludes the inclusion of "diagnosis," "treatment" or "subsequent history," important elements in the complete case study, and permits only the use of the "case history" together with certain objective data bearing upon the mental and personality makeup of the subject.

A history or so showing the development of socially desirable traits in an individual member of a normal well integrated family will first be presented. This will be followed by illustrations of the results on personality development of family conflict and disorganization.

CASE I

OBJECTIVE DATA:

Margaret Hawkins, age 25, was a junior in the university when this study was made. Since graduation she has accepted a position with the Y.W.C.A. doing group work with industrial girls.

Personality: She is a quiet, subdued, well poised type, a hard worker and very conscientious in the fulfillment of all obligations. Other outstanding personal characteristics are: loyalty, religious devotion, honesty, courage, respect, sympathy, punctuality, cooperativeness, optimism, conversational ability, and finally, the willingness to attend to others' conversation. These traits were all present when she matriculated as a freshman.

Intelligence: On the Otis Advanced Examination her I. B. was 115, indicating a level of intelligence somewhat below the average for college students.

Social: Being reserved in her nature, she was never highly popular, but was always well liked. She was agreeable, well poised and friendly.

Temperament: Calm, slow, accurate, persevering type.

Emotions: Controlled, undemonstrative.

Physical: Health good, except for one long illness.

HISTORY:

Family: According to family tradition the first Hawkins came to America in 1652. Various members were officers in the American army during the Revolution. The genealogical

*The case material presented in this paper was collected from college students in a number of widely scattered institutions. It was understood by the subjects at the time that the material would later be used for publication. It has, of course, been disguised by the changing of certain irrelevant items.

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tables are well worked out and fairly complete. Margaret's father was of English and Welsh descent and her mother, English and Dutch. According to the record, for four generations at least all the families were stable and religious. There was no smoking, drinking or chewing, and no evidence of hereditary disease on either side of the family. All members were noted for their longevity. The families averaged ten children. Margaret's paternal grandfather was a farmer and her maternal grandfather, a butcher and tradesman. Her mother, however, was an only child and somewhat unsocialized, hyperconscientious, slow, patient and persistent. She received a college education and possessed musical ability. Her father, also an only child, developed rather a Bohemian type of personality, due both to his original nature and his constant fights against obstacles. He graduated from college and professional school, giving evidence of high scholarship, linguistic, literary, and oratorical ability, and became a minister. The parents were married when they were 20 and 23 respectively. First the work in the theological school had to be completed, and then Mr. Hawkins began his work in a city mission. The first child was born seven years after the marriage. During the next fourteen years, six more children were born, one girl dying in infancy. A home was built close to the church, and here the children grew up. Their playmates were the children of German laborers who inhabited the neighborhood. The family was poor, but thrift and good judgment supplied all that was needed. Family ceremonial was mainly religious in character,—grace before meals, individual prayer at night, and family prayers after breakfast.

When Margaret was 12 the family moved to a small town in a mid-western state. Four years later they lived for one year on a farm with the grandparents. The final move was to a city of fifty thousand where Mr. Hawkins became connected with a large industrial concern but continued to preach "on the side." The increased income took care of the growing family.

Developmental: Three years' illness which caused loss of time in school.

Educational and vocational: Graduated from the university at the age of 26. Previous to coming to the university she worked four years in the office of an industrial plant.

Own Story (relative to the family situation): "Control in our family has been secured in various ways. When we were young disobedience was usually followed by hand spanking. As we grew older a talking was substituted for the spanking which was more effective. In order to have us children form good habits of rising and going to bed early, take afternoon naps, memorize certain Scriptures, our father proposed various competitive plans. For being the first one up every morning for a week we received a prize, and for memorizing we received money. This worked very nicely. On our tenth birthdays we were

given a small leather book in which our father wrote ten principles and we were to sign our name after each one. They were rules of conduct regarding obedience, companions, habits of chewing, smoking, drinking, and loyalty to brothers, sisters, parents and God. After this birthday we never received any more spankings—just a scolding if necessary. As we grew older control in the family was secured by the desire for approval of parents and other members of the family.

"I think for the most part my mother dominates in the family, for she sticks to her desire, and my father, wishing to please her, will give in. However, there is one case of complete conformity in which the whole family conformed with my father's desire, but in so doing my mother has developed the maladjustment of formalism. My father was not contented with the trend of things in the church we had joined in X (the last place of residence) so he decided to change to another church. At that time the rest of us did not care to, but in a few months some of our objections broke down and we conformed to his desire. All seemed to go all right for a while, but in the next few years my mother showed very decidedly that she really liked the other church the better and did not want to go anywhere else, although, in order to keep peace in the family and status without she kept her letter in the newer church and attended now and then. This I consider a good case of formalism. I do not find any other case of adjustment or maladjustment in the family except what might be called conversion, that is, the influence of our parents on our lives which has converted our ideals to theirs.

"Thomas' *four wishes* are all illustrated in our family. My father's wish for security has been so strong that he has almost gone to the excess of holding on to property that might better be disposed of. His wish for status has been slight for his desire was not to have a high social position but to serve as a pastor in humble circumstances. He has had a strong desire for new experience which showed up in his youth and again in later life in the shape of the longing to travel, meet new people, and experience new situations. This wish has been fulfilled both by travel and through doing social service work in the Y. My mother's wish for security is also very strong, for she is very conservative and economical. She has little desire for new experience, hence prefers to remain at home. . . . The wish for response has been satisfactorily realized between the parents, but for some time the children have felt the lack of emotional or affectionate response within the family. No bad effects have come from this because the young people now have companions outside the home who satisfy their desires.

"The effect of the family upon the individuals has been very satisfactory. The parents, by means of a stable home, religious, social, educational and philosophical harmony, with

reasonable good health, and an abundance of the necessary things developed with the children the right attitudes, values, and ideals of life. They learned to be loyal to family, school, church organizations, and above all to their Heavenly Father. The training in the home developed honesty, courage, sympathy, punctuality, and cooperation. These qualities and many others are found to a greater or lesser extent in all members of the family."

COMMENT:

Here we have an almost ideal family situation, companionship within and without the home, strict but rational and kindly discipline, a religious atmosphere, and freedom from the pressure of poverty. Maladjustment might have occurred at two points. The mother's accommodation in the matter of church affiliation seemed to have brought no bad results. The wish for response on the part of the children as they grew up, the second possibility of maladjustment, found satisfactory realization outside the home without destroying family connections. The wish of the father for new experience, and of the mother for security, also found expression and realization in a normal, healthy way. Finally, the traits developed by the various children are proof positive of the normal healthiness of the family environment in which they grew up.

CASE II

OBJECTIVE DATA:

Caroline Wade was a senior in a small college at the time the following record of her family life was made. She was 25 years of age and of somewhat the same general type as Margaret Hawkins. Shortly after graduation she married and moved to a distant state. The data presented below relate to her family life before coming to college.

Personality: Miss Wade is like Miss Hawkins in being quiet and reserved. Her poise and self control, however, are the result of years of effort. She possesses a pleasing manner and a certain amount of quiet beauty. As a student she was industrious, cooperative, interested, excellent, but not brilliant.

Social: She was not tremendously popular and seemed to have no masculine friends. The other young women liked and respected her but she had few intimates and cared little for "society."

Intelligence: On the mental tests she ranked in the upper five percent of the class.

Temperament: Calm, slow, careful, accurate type. "Artistic."

Emotions: Controlled, slightly introverted and sensitive.

Physical: Tuberculosis which necessitated her remaining out of school for several years and being very careful of her health after she returned. This fact accounts, too, to some extent for her lack of participation in various campus activities.

HISTORY:

Family: Unlike Margaret Hawkins' family,

Caroline's does not seem to have been particularly interested in or informed about their history. She says simply that both her parents were of almost pure English stock. Her mother's parents were both born in England and did not come to America until after their marriage. The father's family also came from England but many generations ago. There are no important family traditions, events or celebrations. There is one other member of the family, an older married brother. The relationship between this couple and Caroline and her parents has always been very close and intimate.

Developmental: Negative except for the disease mentioned above which now seems to have been largely overcome.

Educational: Caroline was graduated with high honors and planned to do some graduate work after her marriage. While out of college on account of her condition she took a number of university correspondence courses.

Own Story (describing her parents): "I know of few women with whom I can compare my mother. She has always been cheerful, sacrificial, very willing to do things for others, and a most devoted member of the family. My father, though a splendid man, has a different temperament. He is quicker, always joking and teasing, and has a quick temper, though he is very sympathetic and kindly. My brother seems to have inherited my mother's disposition, while I am more like my father.

"It was only when my brother and I were very small that force was used as a means of control. Then we were tied up for running away, and punished in other ways for our misdemeanors; but as soon as we were old enough, our mother would reason with us. . . . She could make me very ashamed of my actions by just talking to me.

"One quite unusual trait was that mother was willing to change her mind or to admit that she was mistaken. If she hastily said 'no,' and then realized that what we wanted to do would be all right, she would tell us to go ahead. . . . Our father was never represented to us as the master of discipline. Mother would never threaten us with what she would tell him and what he would do to us 'when he got home.' If she thought we needed punishment she administered it then and there without any help from anyone.

"Most of my life we have lived in a small city. Consequently there has always been a neighborhood life which would not have been possible in a large city. . . . This I believe had a broadening effect and gave the family an interest in community affairs.

"When financial circumstances are not the best there are naturally some limitations upon a family. My brother and I always had everything we needed and as much spending money as our friends, but I believe our parents sacrificed in order to do it. . . .

"The only family ceremonials which I can think of were church attendance and grace said at the table. The former is not adhered

to very strictly, but the latter is an accepted custom in our family.

"My personality has likely been affected by my family more than I could ever realize, let alone analyze. My family's sacrifice for me might have made me selfish, but I believe that having a brother counteracted that tendency. I thought he was always right and would do anything for him or give up anything for him.

"The ideals and principles which I have undoubtedly came from my family, although probably to some extent from my reading also. My parents were quite strict, having themselves been reared that way, but at the same time they were quite tolerant; so that within the last few years even they have changed their minds in regard to certain amusements. I believe that any toleration which I possess is due to this trait in them. My disposition is like my father's, including the quick temper, but seeing that unhappiness was sometimes caused by his giving way to anger, I determined that I would control my temper. That was at an age before I knew anything about psychology or habit formation, but I was quite successful, giving way to my feelings very seldom.

"My family has lived an ordinary, uneventful life, probably motivated by the desire for security. Some things may have been done for status, and there was a normal amount of response in the family. There has certainly been no conflict, overt or covert, though there might easily have been instances of it when my brother and I were adjusting ourselves to the rules of society. I would say, however, that there had been perfect adjustment."

COMMENT:

This illustrates very well one type of small family where the situation was free from conflict and propitious for the development of strong and balanced personalities. Perhaps the only important factors lacking were stimulus and variety of experiences.

Turning from these two examples of well ordered and integrated family life, we shall consider next two other cases taken from the same general social and economic plane where conflict and disorganization left its marks upon the personality of the subject. The first is particularly interesting for the almost perfectly objective and critical attitude taken toward his family by the man from whom the data were secured.

CASE III

OBJECTIVE DATA:

Rupert Stone was a brilliant student of economics, and when he graduated with the highest honors from an institution in the Middle West he took with him literally pockets full

of gold coin, cash prizes that he had won his last year. Since graduation he has entered a great university and is now doing research work of a creditable type.

Personality: When known to the writer he was a tall, slender, and somewhat pale young man, very individualistic and self contained, more or less at odds with his family, ambitious, sensitive, pacifistic, argumentative, critical, and liberal in his philosophy and religion.

Social: Mr. Stone held many student offices, was a prize debater, president of his club, and highly respected, though not always liked.

Intelligence: Very superior. Otis Advanced Examination, I. B. 174, P. R. 99 plus.

Temperament: Quick, reacting type.

Emotions: Excitable and quick tempered but fairly well controlled.

Physical: He rarely took exercise, did not participate in sports, and did not appear to be very strong.

HISTORY:

Family: Data relative to the family were meager, extending back only a few generations. Mr. Stone knew only that his ancestors had all been English, Irish, and Scotch. There were no distinguished persons in the line of descent. In occupation they ranged from farmer to physician. Certain personality traits appeared to run in the family. On the maternal side there was an intensely religious, almost puritanical strain. Most of the ancestors on the paternal side were characterized by a strong desire for new experience. On the maternal side the families were usually large; on the paternal, small. At the time the record was made the immediate family consisted only of Mr. and Mrs. Stone and Rupert. The father was domineering, argumentative, scolding, possessed a violent and quick temper, and a tendency to rationalize his faults and shortcomings. The mother was hyperconscientious and suffered from a feeling of inferiority and a "purity" complex. Between these two conflict was constant. One element in this conflict was their contrasting attitudes toward neatness. Mrs. Stone was almost fanatical in her dislike of dirt and disorder of all kinds; Mr. Stone was just the reverse. When he had graduated from high school he wished to become a farmer, but his parents persuaded him to teach. He was married after completing two years in college. For the next twelve years he taught and did some extension work toward a degree. He next opened a hardware store but it finally failed, and Mr. Stone then became an accountant. He was never happy in this work and complained all the time at having had to give up teaching. The family lived at this time in a city of about fifty thousand population.

Developmental: Negative.

Education: B. A. with high honor from a small college.

Own Story (of family situation): "My mother ever since I can remember has been well described by Myerson's term, the nervous

housewife. Housework is never done for her, although the family is small. Dust or dirt of any kind (often invisible to mortal man) is a signal for activity at any time of day. Furthermore, she was reared in a home where the death of her father while she was quite young forced strict economy on the family, and from this training she never recovered.

"Her education extended through the tenth grade. (This was one reason for her sense of inferiority to her better educated husband and brilliant son.) This feeling used to be expressed in . . . a dread of attending social functions or of accepting parts on programs.

"My father (on the contrary) would like to attend every entertainment that came along, and he would not save any of the margin between income and living expenses if not curbed by the actual necessity of meeting financial obligations and the opposite tendency of my mother.

"It is perhaps not surprising as a result that conflict is the most common process observable in the family."

This conflict, for the sake of appearances, was kept secret from the outside world, the son being an unwilling and rebellious partner to this accommodation of formalism. Family prayers, once the custom in this family, were abandoned as the conflict became more pronounced.

"The general effect of the family on my personality has been to make me withdraw to a large extent from it. I certainly feel strongly antagonistic to the group when conflict breaks out between the other two, or between myself and them. From them this attitude has been projected to others. I have become decidedly individualistic and self contained. I rarely ask for advice at home, and rarely talk about things that interest me (except education). In case of conflict . . . I rarely take sides. When I came to college I experienced relief in getting away from it, and when the family moved to X (the college town) I immediately got a job that took me away all summer even though I had to turn down a contract offering me twice as much. . . . In their relation to me my parents have always given me every opportunity they could . . . yet for the five or more years I have felt less and less real connection with them, and often a feeling of antagonism arises. . . . While I would do nothing (overt) to remove myself from it (the family situation) I am often conscious of the desire to be free from the influence and restraint which I voluntarily accept. I have dreamed many times of various accidents in which my parents were killed. . . . The trouble is chiefly that there are here three individuals of the Bohemian type who cannot or will not make satisfactory adjustments to each other, and the result is a great amount of overt conflict."

The second case illustrating family disorganization and its result upon the

personalities of the members is too long to give in detail. The summary, however, may serve to make clear the nature of the conflict.

CASE IV

Margaret Williams was a young public school teacher, 18 years of age, intelligent, pretty, and diminutive. Her home was in a city of 40,000 in the South, across the state from the normal school she was attending. Her main characteristics were lack of aggressiveness and self confidence, pessimism, cynicism, sensitivity, and a hypercritical attitude, together with a tendency, later largely overcome, toward deceitfulness and furtiveness.

Her main problem at the time her case was studied, was how to overcome her feelings of inadequacy, pessimism, and cynicism, and permanently to escape from the family situation which had resulted in the development of these traits. This situation was so bad that she was urging her parents to secure a divorce for the sake of the other children.

It is a clear case of an unwanted, hypersensitive, introspective, and physically weak child seeking escape from a family situation characterized by disorganization and growing demoralization. At first the conflict between her and her parents was covert, resulting in maladjustment (partial adjustment) and accommodations which took the form of an inferiority complex first and a little later of deceitfulness. When she reached the age of seventeen, however, the conflict became overt, resulting in her withdrawal from the situation, and in complete unadjustment. The social factors, in the shape of divided loyalties (to her parents on the one hand and to her outside friends and interests, on the other) are clearly seen.

In addition to her parents, the family consisted of a brother, 8 years her senior, a foster sister, four years older, and twin brothers, seven years younger. The parents were of German descent and very religious. The mother, who had worked very hard all her life, was puritanical in her religion, considered dancing most sinful, and cared nothing for a good time. As Margaret expressed it, she "wore the pants and carried the pocketbook" in the family. The father, on the other hand, although equally religious in his way, loved poetry and literature and was easy going in his nature.

At ten years of age, Margaret had what she called a "religious attack" and "took her stand" at a revival meeting, fearing that the world was coming to an end, and that she, a very sinful girl, would be burned forever. Shortly after this episode she began to take a tremendous interest in sex, and lacking instruction from her parents, obtained it in the form of vulgar stories told by the children in the neighborhood. "I learned largely through mis-

erable stories told among the high school girls in the little town." Then followed a rather horrible experience which left its scars upon her character. "Mother and Dad were fighting one day and said something similar to that which I had heard in a story, thereby confirming my belief in it, and I thereupon vowed I would never marry. I was about twelve years old at this time and I can still vividly remember the horror of it as it struck me when my doubts were confirmed by hearing (the words exchanged in) this fight."

It was not long after this that she discovered that her mother was suffering from cancer. "The doctor told Dad and us kids that she had from three to six months to live and would probably die an awful death. This nearly crushed me." She immediately lost her interest in sex and salacious stories and "returned to religion."

She was just thirteen years of age when she heard her mother say that she was an unwanted child. It was "on my birthday, when my mother, angry because of some misdeed of mine, told me she hadn't wanted me before I was born, and wished all the time I had never come to her. It nearly killed me." This shock was the beginning of the growth of a feeling of inferiority which now suddenly became very strong and even eventually prevented her from continuing her dramatic work. She was quite popular in the community on account of her acting, and had hoped in this way to "compensate" her mother. When she discovered her mother's underlying attitude towards her, however, she no longer felt like appearing in public and withdrew more and more into herself.

This accommodation of inferiority gave way at the age of fourteen to deceit. She determined to have some of the things she wanted without the knowledge or consent of her parents. As they were opposed to parties and dancing and suppressed all her inclinations in this respect she began to participate in "sneak away parties" with the other children of the neighborhood. "I hated 'petting,' but

even at the age of fourteen found I couldn't be a crank and have any fun with the kids." . . . "I began to develop a deceitful attitude toward my parents. Being denied what other kids rightfully had I took it anyway, and became very sly at it too." Her mother was ignorant of all this and still considered her daughter "unkissed, untouched, untainted."

It was during this period that the father suddenly rebelled against the domination of the mother and tried to have his own way in respect to a matter of local interest. The battle started and became fierce. Margaret was led to deceitfully take her mother's side, although she considered her usually in the wrong, in order to try to preserve peace in the family. But it was of no avail.

When she was through high school her conflict with the family became more and more overt, and the maladjustment gave way to more complete unadjustment. She escaped altogether from the situation finally by making up her mind to leave home and go off to school. Meanwhile she had fallen deeply in love (probably another "escape mechanism") and at the time the study was made had decided to be married. In no other way, she felt, could she completely and finally escape the blighting influence of the family conflict.

Having saved herself she began to be concerned about her brothers and sister. "I realize now that the environment my younger brothers are being compelled to live and develop in is far from satisfactory. I have attempted to explain this to my parents but they think it is a lot of 'bunk.' They are both dumfounded when I suggest divorce. . . . My pessimism I am rapidly overcoming since the last few weeks I have been away from home, so I feel sure that it will not have a great or permanent effect upon me, although it would have soon (if it had continued). I am beginning to believe that maybe life isn't so bad and there is happiness in it for me. I am struggling for enough 'spunk' to say 'I will' and 'I won't.'"

THE HOME, THE SCHOOL, AND THE CHURCH— A COMMON TASK

HUGH HENRY HARRIS*

IT IS a truism that into a child's moral and spiritual development flows a composite stream of influences. As sources of these stimuli three institutions especially form the matrix of the child's advancing experiences, the home, the school and, for some, the church. That these institutions should work at a common task without a genuine and well-articulated program would strike a stranger to our planet as impossible, the height of absurdity. Yet to us who have grown accustomed to the gradual evolution of each institution and have witnessed the fact of common striving without cooperative planning the sight awakens little or no concern. Somehow or other, we assume that if each institution does its own task well, the resultant whole will be just what we desire. And our faith is justified far beyond what our logic might expect.

Nevertheless thoughtful souls have been shaken loose from their complacency by inevitable failures here and there. Home and school, say the teachers and leaders of our public school movement, must draw nearer together. It is unfair to ask the school to make good the deficiencies of the home. The home is quite as willing in retort to ask the school what all the tax money is for if it is not to take over the training of the child and relieve the home of its burden. Parent-teacher associations are attempts to form a basis of mutual understanding. Teachers, delegated to the task of home visitation, pave the way to better adjustment between pupil and school as well as between home and teacher. Instead of fruitlessly telling the home to feed its children before sending them to school, school cafeterias have been installed and

milk distributed to nourish the bodies of the children. At the same time a campaign has been waged to enlighten the home upon the proper diet for the young, a campaign that is already bearing fruit.

The gap between the home and the church has never been so wide nor so deep as between the home and the public school. The church school has been under the leadership of volunteers from the home, non-professionalized individuals, frequently mothers of these same children, or older sisters and brothers. Yet one is blind not to see that in proportion as the church school has become a distinctively educational institution it has felt the drag, the inertia of the home. Indifference, ignorance, tradition have been met, not always successfully. The very progress of the school has rested upon the re-education of the home in its ideals of religion and of the work of that old institution, the Sunday school. Positive frictions, such as have compelled cooperation between home and public school have been less frequent but their absence is always to the credit of home or church. In as much as there is no compulsion involved, John and Mary have slipped away from the church, carrying a bitter taste or harboring a spirit of contempt, or of supreme indifference.

Awakening from this lethargy, many church schools have likewise organized parent-teacher associations. The time spent upon urging voluntary workers to visit the homes of their pupils has been so fruitless that this device has been hit upon in the hope that it would bring home and church-school workers together, build up mutual understandings, and provide in course of time a common program of action. Success—not large but significant—has attended this effort.

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Exhibits of pupils' work, special days in the church calendar devoted to the church school, and paid directors of religious education who have made a business of studying not only the institution but the homes out of which the pupils come, have all tended to bring home and church together in the task of character development.

As yet between church and public school, little institutional cooperation has been effected. Between a professional and a non-professional group, each claiming leadership in its own field, there is apt to be slight exchange. Furthermore, the whole history of public education, divorced most wisely from sectarian control, has tended to draw these two great bodies of workers apart rather than to bring them together. Yet there are signs of real recognition of the common task and the necessity for genuine cooperation, as witness the "time off" the public school program for week-day religious education and credit in the schools for Bible study.

Now all this goes to prove that there is a genuine awakening to the need of bringing into intelligent, active, sympathetic cooperation every one connected with the task of training the childhood and youth of our day. It is the same pupil upon whom life's forces are playing, whether he is in my home or in your school, in my church or in your class. "It is in the daily grind of obvious and undramatic situations that the habitual actions of the child are laid down." (Margaret Gray Blanton, *Intelligent Parenthood*, page 33.) Now this daily grind is found alike in the home, the day-school and the church. Is this daily grind producing contradictory habits, conflicting habits? Dr. Mathilda Castro Tufts quotes an educator as saying: "When I was a young teacher, the church took care of the child's spirit, the home of his manners and morals, and the school of his intellect. Now the whole care of the child is dumped on the school, even

to his eyes and teeth." (*Ibid.*, pages 21, 22.) But, truly, have not the manners and morals of the pupils been consciously the constant objective of the public school from the beginning? Is it true that any of these three institutions ever delivered over entire its child to either or both of the others?

We shall be compelled to conclude that the spiritual and moral development of the young cannot be trisected, divided up among three institutions. In his entirety, the child is there, in home, in school and in church. Blame and recrimination for neglect offer no solution to the problem of character development today. The question is not, What ought each to do? but, What is each doing and how may all work toward a common end? These questions can never be answered abstractly. There must be a pooling of knowledge, of objectives, of results. If there be contradiction in standards and ideals,—and who shall say there is not?—the sooner we recognize it the better. Suspicion must be overcome. But one thing is supreme and that is the welfare, not of the institution whether church or home or school, but of the child. As we become aware that the home is incapable of doing many things for the child that we dreamed it had done or should do, then we shall see to it that those things are done by another agency. If the church is unable to furnish the rich environment that she is supposed to have furnished, we shall find another way of supplying this neglect. If the public school is suffering in its task from parental and ecclesiastical ignorance, we shall endeavor to enlighten this ignorance.

Further, there are homes and homes; schools and schools; churches and churches. "The home" exists only on paper. Painstaking, laborious, systematic effort must be put forth demanding both sympathy and understanding before a working method of constructive cooperation shall be achieved.

THE PUBLIC SCHOOL TEACHER A FACTOR IN INTEGRATION

IRA A. MORTON*

INTEGRATION of partial educational programs into unitary wholes is a major problem in American education. John Doe, Jr., and his sister Mary attend the public school and a church school; they are members of the Scouts or of a Christian Association, or both; and the Playground Association and Garden Club may also have enlisted them in their programs.

Without exaggeration it may be taken for granted that three or four agencies outside the home are engaged, with uncorrelated programs, in the guidance of John's and Mary's development. The Does are not much concerned about this; but these agencies know that John's and Mary's education would be more satisfactory if it were not so disjointed. At the same time, the agencies have not yet found a way to integrate their several contributions into an educational whole, however keenly the problem may be felt.

How much of a factor may the public school teacher be in the solution of this problem? I am not thinking only of those members of the public school staff whose function is to conduct classroom work. I am thinking also of principals, supervisors, superintendents, *all* members of the educational staff. The thesis of this article is that:

The best immediate progress in integration can be made by the enlistment of a larger number of the professional educators of the public schools in our religious and moral education enterprises.

MAY PUBLIC SCHOOL PEOPLE BE EXPECTED TO CONCUR?

The suggestion I have proposed should be tested from several angles. In the first place, can we expect public school

people to respond favorably to it? Whether they do so at once or not, they will find sound justification if not positive stimulus for it. They know that many of their colleagues are already participating as leaders in church schools, Boy Scouts, Girl Reserves, and playground work outside of public school hours. The precedent is already established, even to the extent that the balance of honor for teachers in the mind of any community is in favor of those teachers who participate in these extra public school programs.

But a better reason than precedent is the rather compelling doctrine of child centered education accepted by the whole public school world. Followed far enough, the doctrine leads to recognition of religion and morals as equally necessary if not superior aspects of a complete education. It is reasonable, therefore, to expect the intelligent public school man to prefer to be identified with education of this complete sort than to be known as blind to all but what the state alone at present is free to do. The agencies mentioned furnish him this opportunity of contributing to the whole of education. And I am confident that more public school people will, for these and other reasons, respond to such opportunities when certain conditions shall have been met which I wish presently to discuss.

A second test of the thesis is the question of its bearing on general education or the public school. Granted that religion and morals are essential educational goals, the intelligent interest in them that one expects of educators must be kept alive by some adequate stimulus. Can a genuine and constant understanding and appreciation of any aspect of education be set up and sustained in educators who are no more nearly related to

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it than remote onlookers? To be more specific as well as declarative, the public school world cannot be as fully educational as it would wish to be thought, nor as fully educational as it might be so long as it is a mere spectator and applauder of religious education from the box seats. Abiding interest alone demands participation in religious education programs, personal identification with such enterprises. In my opinion the advocacy of the doctrine of a complete education is little more than hollow pretense upon the lips of public school teachers who fail to participate whenever feasible in educational programs specifically designed to determine most effectively the character of our growing members of society.

It may sound well for public school people to express their belief in religious education and to wish the Sunday school well; and some of them may be sincere in the belief that they have done their part when that is done. But the fact that one has certain limitations put upon him by the state for the time within which he teaches in the state educational system and draws the state's pay has nothing to do with the teacher's obligation to the whole educational task. Moreover, society can ill afford to have its teachers' interest in education restricted to state interest in education. That the teacher's interest may become and remain comprehensive rather than meagre, a way must be found to insure his interest in those aspects of education beyond the public school's limits. There is no better way apparent than spare time participation by the public school teacher in religious educational enterprises.

The realization of such an ideal would have a reflex influence upon state education. Limited by circumstances beyond its control to an education that takes almost no account of religion and too little account of morals, the state system may, nevertheless, have its regrettable limitations counteracted through the participation of its teachers in religious edu-

cation at such times and places as they are free from school activities. That is to say, a state school man has it within his power to atone for the state's educational limitations, and such atonement is clearly possible through the channel of the church school.

This appears to me a plausible solution of the very difficult problem of preserving the administrative independence of church from state, of state from church, while at the same time preserving the integrity of the child's educational program: The personality of the teacher, functioning freely and effectively under auspices of both church and state, bridges the chasm, forms the connecting link.

THE CHURCH'S ATTITUDE

A third test of my thesis has to do with the church's attitude. From the church's viewpoint the proposal to employ any large number of public school people in church schools might not go unchallenged. Indeed, the fact that more public school teachers are not now at work in church schools is partly to be explained by the fact that some churches have deliberately rejected them.

While we may not speak for the whole church, nor for any entire denomination, it is true that many churches have put public school teachers in the class of the unfit. The belief that these teachers would lay too great emphasis upon the intellectual is perhaps most frequently responsible for their rejection.

In years past the church has not felt the need of educational experiences in its teachers sufficiently keenly to see any particular advantage in employing the public school teacher rather than the farmer, the store keeper, or the lawyer. Still less would the church of the past have entertained the idea of employing these teachers for pay.

If such attitudes were likely to dominate the church of the near future, it would not be worth while to propose the employment of more public school teach-

ers in church schools. But if I am not mistaken, the church gives evidence in the type of religious educational leaders she is now producing and relying upon that no discrimination will henceforth be made against public school teachers as such when the problem of adequate teaching is faced. Rather, the best type of church school now invites Christian spirited public school people to its staff, and is disappointed when they refuse the invitation.

If I have given the impression that all public school people are fully qualified for religious education, let me deny that without delay. I do not even hold that all public school people are fully qualified for their present tasks. What I do maintain is that educational attitude and training make them the best single source from which to claim the teaching force the church school needs. While the public school does employ some teachers whose experience, attitudes, and habits of life would tend to defeat the aim of religious education, there are other hundreds of them not yet at work in church schools whose talent and attitude are immediately adaptable to church school tasks, and hundreds more who could prepare themselves for it with a minimum of effort under expert guidance. The principle is that neither unfit school teachers nor unfit persons from any other life occupation may wisely be employed in the church school. But the probability for the most efficient church school staff in the end is in the public school direction.

Having admitted certain bounds within which employment of public school teachers must be kept, we should note certain positive gains for the church that will adopt this policy. (1) Public school people have the educational viewpoint and attitude. They already understand that the effective determination of character involves teaching, study, learning—processes in which time is a factor. (2)

They have training and experience in pupil management and in teaching method. They understand why children behave as they do and what are the laws of control. They know the conditions best for teaching and learning. They know the significance of aims and the best methods of reaching them. (3) Public school people also have morale. Punctuality, dependability, preparation, cooperation, self-control, service, thoroughness, are all ideals in the public school world that are scarce enough in the church school, but none the less imperative. I can think of no more wholesome influence upon the average church school than the coming of a few public school teachers to its staff with their sense of truly educational conditions and with those dependable habits of action by which they would guide the school steadily and surely toward its goals. (4) The public school teachers' participation in the church school also contributes to the integration of the child's educational life. The church needs to help prevent the child's getting the notion that his church school education is any less for real life than is education in his public school. Much can be done toward this by making the teacher—the same personality—a common element in all educational situations.

ENLISTMENT OF TEACHERS

But the enlistment of public school people in church school work is not accomplished by mere invitation. Willingness on the part of the church is one essential factor in the process already discussed. But there are other factors, some to be supplied by the church, some by general education. I will deal with the church's obligation first:

1. The church school must become educationally minded before it can appeal to the best public school man and woman. It must cease to identify "educational" with "intellectual," and must recognize in the educational method the only ade-

quate way of realizing the life of supreme worth in each new generation. For this educational mindedness in the church we shall, in the end, be obliged to look to pastors. In my opinion, churches are, and will be, what pastors make them. Why should it be otherwise? Churches will, therefore, be no more educationally minded than pastors.

2. Sectarian interest must be subordinated to the main task of making character adequate to life demands. Sectarian jealousy, competition among local churches in the name of non-essentials, is a very effective barrier to the sincere public school teacher. Just as the teacher's stock falls in the state school market with the increasing ardor of his sectarianism, so does the church school's stock depreciate in the estimation of public school teachers according to its sectarian emphasis.

I do not mean to say that all denominational lines must be erased in the attempt to enlist public school people. The effectiveness of the sectarian barrier is at the point where superficials such as worship forms, symbols, types of church administration, and tradition for tradition's sake are made basic. Any church school should be free enough from such sectarianism to assure the public school people it employs that they are not obligated to boost that particular denomination in competition with others; free enough to make the appearance of denominational competition in the church school program practically impossible.

3. Favorable teaching conditions must be set up in church schools. Frequently, public school teachers refuse invitations to work in church schools for the sole reason that the conditions do not warrant expectation of success. Insufficient time, unsuitable curriculum, faulty grouping of pupils, external distractions, general confusion and lack of sense of orderliness and discipline, ill defined objectives, poor housing and equipment, inefficient as-

sociates, lack of moral support, these are the prospects from which public school teachers turn away. And who can blame them? But, given conditions in church schools approaching those in the public schools, there is no doubt that the church's invitation to these teachers will meet with favorable response from many who now refuse.

4. Some compensation from the church to its educational workers is another important factor. Immediately I will be suspected of advocating payment of money for church school work. I am aware also that tradition opposes this; that rarely do we find a church that pays, and in such cases only principals or directors get on the pay roll. These few cases, however, give us a precedent that will sooner or later be followed in all first rate church schools. We are now a long way from the days when the school teacher received most of his pay in board and lodging from the various patrons of the district school, and the preacher received his in occasional donations of produce from the parishioners. There was little money then; there is a great deal now. There was then also a notion in the church that money is an unholy thing, and that he is an insincere Christian who asks or receives pay for the Lord's work. But today we take the view that financial compensation to the preacher and other church workers is just the best way of setting them free to engage in this work. It is also a way the rest of us who cannot teach have of bearing our share of the total burden of getting the young educated. Let us have done with the notion that certain people who can teach have a divine obligation resting upon them to do it, while the rest of us have none. Let us have done also with the notion that religious work that is done on salary is by so much discredited in the sight of God. Were such a doctrine taken seriously, every clergyman in the land would be obligated to pick up his

living by odd jobs and beggary. As every well informed religious educator knows, from his own and other's experience, the paid staff makes the best church school. He also knows that it makes the school so much better that the church that tries it comes to wonder how it ever kept its self respect with even the best school a volunteer staff was able to produce.

Public school people cannot be charged with being peculiarly mercenary. But the church will get fewer of them than it should have for its schools of religion until it is reconciled to the plan of payment for good service performed. The plan may best be introduced by paying for the heaviest tasks first, then developing the plan as rapidly as the constituency can be brought to support it.

There is, however, another form of compensation that will always be called for, and which can be given at once without question. That is, public recognition and spiritual expressions of appreciation of church school workers. The church as an institution and the patrons of our church schools can and should show appreciation of church school workers both at regular intervals in fitting ceremony and upon casual contacts with them. Until the church is ready and organized to do this much, she cannot gracefully expect public school workers to serve in the church school.

5. Successful enlistment of public school teachers waits upon certain essential attitudes in the public school world. First, recognition of the church school as an indispensable complement in the American educational program; recognition of the fact that the state school can-

not complete the educational task. Second, professional attitude among public school people, similar to that of the medical profession, which commits them to the whole educational task; which makes of them educators rather than mere teachers in state schools; which assumes that their service to mankind is not necessarily finished in their public school service.

These attitudes are not entirely lacking. General education is becoming more and more professional in the best sense. But there is still much to be done in this direction. Are teachers' colleges and normal schools more concerned in the training of educators than of public school teachers? Are not public school administrators too easily satisfied with the type of teacher who views teaching principally as a source of income—the wherewithal of meal tickets, summer trips to Europe, and fine clothes? Such teachers cannot be expected even to be interested in integration. To whatever extent they make up the personnel of general education, to that extent church school use of public school people will be impracticable if not impossible; and to that extent the public school will come short of being fully educational.

As I see it, the attempt at integration through making the personality of the teacher common to both aspects of education must be made by church school and state school in sympathetic cooperation. Mutual indifference of church and state toward each other in the face of this common problem is inexcusable; refusal to cooperate is little short of criminal.

BETTER RELIGIOUS EDUCATION

CHARLES PETERS*

THERE are many things the local church needs today educationally. Most of the ills, however, that afflict the church will be greatly lessened if we deal with the core of the trouble. For this reason we shall deal with only three major difficulties and remedies.

I

We need *better* methods of religious education in our churches. We do not need *more* of the kind of religious training that is being promoted by the average Sunday school today. Practically everyone is fully aware of this fact. We shall mention, therefore, new methods which might be introduced, and give some explicit directions about making the transition from the old to the new.

One expression focalizes quite well the educational procedure we are emphasizing today: *pupil centered education*. Jesus pointed out this approach when he placed the child central in his plan of kingdom building. In other words, we are endeavoring to re-discover the child today and give him his rightful place in our system of religious education for the local church.

There are those who at once disclaim any neglect of the child in their educational efforts. They say, we aim faithfully to teach the child every Sunday; we have a good attendance of children and youth at our Sunday school; our Sunday school is more popular than our regular church services. We reply that zeal on the part of most religious teachers for developing Christian life in children is not challenged in our analysis of present day procedures. We need much more than zeal in an educator. We need to educate in accordance with the best known principles of growth and development. In

this latter respect we are woefully deficient. Our major concern is that of imparting information to the child rather than that of giving primary consideration to the interests and experiences of the pupil as the basis for the development of attitudes and habits. For the sake of contrast we should say that the system in Sunday schools today is quite generally informational or text book centered rather than centered in the child.

The teacher may be anxious to develop a reverent attitude on the part of pupils while attending a worship service. Now, in order to make any appraisal of the method pursued by the teacher, or to be in a position to give intelligent directions, we should know many things about this specific situation, such as the nature of the worship service, the place of worship, and the ability and temperament of the pupils. Not being able to consider all the elements which condition worship in this discussion, let us say we are dealing with a group whose mental age is eight years, also that the interest and social life of these pupils is quite homogeneous, which is not always the case. The problem is how to improve the conduct of this group with respect to worship. Two methods may be described.

PUPIL CENTERED METHOD

Here the group will prepare a definite standard of worship phrased in their own terms. This standard will be based primarily on their own experiences, supplemented by a study and consideration of the ideas of others. In the next place the pupils will assume responsibility for living up to their standard of worship. By this we mean that because of their sense of responsibility for the standard they have formulated, they will see to it that worship contributions are made both individually and collectively, and that the

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members of the group manifest an ever increasing interest by consciously endeavoring to live up to the ideals which they express through worship. Lastly, an appraisal is made by the pupils of worshipful experiences for the primary purpose of improving their conduct with respect to devotions. Character development here is conceived as a matter of expression rather than impression. By this method more information can be gleaned as a by product than by the direct informational procedure. The teacher is no longer an autocrat but is regarded as a co-operating member and in this new role is extremely eager not to stultify pupil initiative.

INFORMATION CENTERED METHOD

Here the teacher submits a standard of worship for the group. Furthermore, this standard is not the outcome of a study in the light of the specific experiences of the pupils, but rather an epitome of the teacher's own experiences and reading. It is evident that pupils cannot appreciate the significance of this standard, simply because it did not emerge out of their own lives, nor can they be keenly interested in it as something having real meaning for them. It is likewise apparent that interest in developing a worshipful attitude has largely been destroyed because of the undue aggressiveness of the teacher. To say the least we should observe that such teacher centered efforts which deal largely with the impartation of knowledge have decided limitations. This "pouring in" process largely characterizes the educational work of Sunday schools today.

II

How can the transition be made from the old to the new? Will there not be a great deal of misunderstanding among Sunday school teachers and leaders in the local churches if they endeavor to give first consideration to the experiences of individual pupils in their efforts of Christian character development? The

problem which we face is how substitute a school in *Christian living*, in which vital attitudes and habits are developed, for a traditional Sunday school where the primary emphasis is given to "covering lessons." How, if you please, employ the method used by Jesus, the master teacher, in developing his disciples?

(a) If all the teachers and officers in a Sunday school were willing to discard the old and adopt the new, we venture to say that such a radical step could not, as a rule, be taken successfully. We do know, however, that teachers can learn new techniques through observation and practice teaching under competent supervision, together with a constant study of the teaching process. In other words teachers learn gradually how to deal with the experiences of pupils in a fruitful manner.

(b) One may ask whether it is possible to train teachers very extensively in a practical way without making radical changes in the existing Sunday school regime. We reply, why not utilize the vacation church school for leadership training purposes, and in this way place this intensive summer program upon the highest educational level possible. Already many vacation schools have introduced features of the pupil centered curriculum. Teachers are obliged to deal in a more intimate way with the everyday life of their pupils, or the latter will not willingly attend the daily sessions of a vacation school. Then, too, such activities as work, play, dramatization, group discussions, all conducted on the Christian level, not only educate and develop character, but intensively interest boys and girls in these schools of Christian living.

There is, naturally, the danger that stereotyped teachers will go on and merely teach "lessons" or follow slavishly daily programs which are only intended to serve as crutches or guides for those who are trying to learn the art of utilizing the distinctive experiences of their

pupils in an effective way. If the superintendent of a vacation school holds regular conferences with his teachers, even though only for a half hour each day, and preferably at the close of the morning session, for the purpose of discussing better methods and procedure, the various features of the pupil centered curriculum can easily and successfully be introduced.

(c) The weekday school of religious education is another means which can readily be employed by every church for this same purpose. It will take a longer period to develop the same amount of teaching skill through the weekday school than by teaching in a properly supervised vacation school. This is quite obvious when we consider the limited time, possibly only one hour a week, expended in weekday religious work.

There are some decided advantages in a weekday school for introducing new methods. At these sessions we can easily experiment with a few pupils and several teachers without courting severe and often well merited criticism for needlessly upsetting the regular Sunday school system. This means that we can, at least, stress quality rather than mere quantity instruction.

Then, too, the weekday school period is quite similar in length to the Sunday school session. It can readily be seen that many vacation school activities must be omitted or greatly curtailed before the latter program can be introduced at either Sunday or winter weekday sessions. On the other hand, the same kind of materials and methods can easily be used both on Sunday and during the week, if the same amount of time is available for both sessions.

What is of foremost importance in improving the entire educational system of the local church, are the weekly conferences for the purpose of making the most of the weekday sessions. This is particularly true if the teachers of the weekday religious school also teach in the

same department of the Sunday school and, in this way, prepare for both Sunday and weekday work. This teachers' conference can well be regarded as an open forum to which all leaders in the local church bring their problems. One pastor who commenced with two or three groups of elementary children as a demonstration school recently wrote:

"We finished the first month on Friday. I think as teachers we can say, 'The morning light is breaking, the darkness is gradually disappearing.' We all feel that we are finding ourselves in this great work. The children are showing a keen interest and many of our people having a new vision in this work. I am especially pleased with our teachers conferences. We are averaging at least 18 at these weekly conferences. They are coming with their problems and I believe that in many cases we are offering a solution."

In this way the weekday sessions act as a leaven in transforming Sunday school methods.

III

Can the local church have a complete staff of well trained and competent teachers to maintain first class educational work at all sessions of the church school? This question has already been answered in part. In order that we may not be misunderstood about trained teachers we should say that we do not have reference to persons who specialize in "cramming" facts and theories about teaching, and who give little or no consideration to their own experiences and problems with respect to actual teaching. Teachers who are really trained to teach individual boys and girls, as well as older people, look at the world through the eyes of their pupils. They are constant students of childhood, youth, and adult life. Again, alert teachers will carefully record successes and failures in dealing with individual pupils. This is practically the only way by which skill and efficiency can be developed in diagnosing intelligently specific problems, or in dealing successfully with a wide variety of cases. Such teachers will also glean many helpful

suggestions from books, magazines, newspapers, and life relationships, which will contribute to their success in teaching.

All this implies that we face the issue of developing a corps of professional teachers entitled to proper recognition and remuneration. As long as we dodge this issue we cannot hope to move in the direction of a sound educational policy in religious education in the local church. The vacation church school and the weekday religious sessions of the local church point the way in this respect. Real teaching must characterize these extra-Sunday sessions, or children will not attend. The custom has been generally established of remunerating teachers for this work. No money can be better expended, since paid teachers realize that definite account will be taken of the effectiveness of their work.

Not to underestimate a great deal of admirable Sunday school work, nevertheless, we cannot refrain from affirming that our traditional Sunday school teaching has worked almost irreparable damage as far as a real appreciation of religious education in Protestant churches is concerned. There are Sunday schools aplenty even today where the only qualification that teachers are required to have consists in their willingness "to talk" to the class. The significance of a pupil centered educational process, as well as the training and supervision required to develop a real capacity for effective teaching, can hardly be fully appreciated by persons who merely moralize and theorize on the basis of "ready made" lesson materials.

Many pastors realize that something is radically wrong with the educational system in our local churches. One who is just now in process of reconstructing his educational work reported his situation as follows:

"Our class in leadership training, which was an outgrowth of a demonstration school in Christian living, dates back over a period of almost four years. I say this because it was

four years ago when I began to tell the officers and teachers of our Sunday school that we were hopelessly missing the mark in our educational program. Of course, I was told, as many new pastors are told, that under the circumstances the school was doing its best. The usual stock excuses were offered such as that we could not interest the boys and girls sufficiently and under such conditions the best plan was to follow the line of least resistance. My heart ached as I went about the various departments of our school from time to time, and observed the type of work that was being done. Of course, there were exceptions. I knew that the excuses that were offered had no foundation, because of my previous experience in daily vacation Bible school. I knew that if I had enough patience, the time would come when the scales would be removed from the eyes of my officers and teachers and they too would see things in the proper light. I was therefore content to mention the matter from time to time. At regular intervals I would call attention to the low grade of work we were doing through our Sunday school at the monthly teachers meetings. Of course, I would always receive the same excuses.

"Our educational work kept moving along the same lines. At our monthly teachers meeting last October, one of our teachers, a young man who has charge of a class of boys, said that he felt there was something lacking in our educational work. He told us that he could not use the lesson material that was given him from Sunday to Sunday to teach his boys, and that he was following pretty much his own plan. In questioning other teachers we found they were of the same opinion. After some discussion, it was voted to appoint a committee to devise ways and means for improving our religious educational program.

"The committee decided to organize a one hour demonstration school on a weekday afternoon for a period of eight weeks. This demonstration or practice teaching school was limited to 40 pupils, about 20 for the primary department and as many junior pupils. Ten conferences were held with teachers in the weekday school and in the Sunday school for the purpose of discussing practical problems that were faced by these leaders at both Sunday and weekday sessions. The excellent results of using the firsthand experiences of pupils at the weekday or demonstration schools were brought to the attention of this same group. In these discussions we found that in practically every case the fault was not so much with the pupil as with the teacher. In the first place, we found that few teachers really knew their pupils or the homes from which they come. They only see the pupils an hour each week. In many cases the teacher did not even know the pupil by name and likewise few pupils knew their teacher's name.

"Then again it was quite evident that most of our teachers thought their job was to fill the child's mind with knowledge, and consequently

there was no opportunity given the pupil to express himself.

"We fully know that we have only scratched the surface, and yet we can see some telling results. Many teachers have a new appreciation of child life. They tell me of the change they find in their classes. They are seeing that in building Christian character much more is required than simply 'cramming' the child's mind with information. Many wanted to continue the conferences for another term, but as we were in the Lenten season the pastor was forced to discontinue them. However, many are looking forward to these conferences

which we are planning to start again during the autumn season."

Much more should be said with regard to the proper training of teachers. We believe, however, that this particular method of training teachers through demonstration, practice teaching, and discussion, is one way of introducing a better system of religious education which we need so much in our local churches.

AN EXPERIMENT IN PAYING CHURCH SCHOOL TEACHERS

LINDEN S. DODSON*

WHY THE EXPERIMENT WAS UNDERTAKEN

THE community in which this experiment in paying church school teachers was conducted is one above the average in regard to the education of its people, the adequacy and comfort of its homes, and the quality of its schools, private and public. The spring of 1926 found the church school in a bad way, due to lack of adequate leadership. At a teacher's meeting in May all of the major shortcomings of the school were listed. The parents of the community had offered a just amount of adverse criticism. Something must be done.

The shortcomings were: (1) teachers failing to give notice of an intended absence, so that a substitute could be provided, such failure resulting in a class being without a teacher or having an unprepared teacher at best, (2) no effort on the part of teachers to train themselves, and no effort by the school to provide training, (3) lack of school spirit throughout, (4) no Sunday evening meetings for young people, (5) little thought put into planning of worship programs, (6) classes dismissed before time for dismissal, (7) failure to teach prescribed course of study, (8) attend-

ance records not accurate, (9) no recreational program for school, (10) no followup system for absentees, (11) no pupil or teacher participation in direction of worship programs, (12) no supervision of class instruction, (13) little discipline in school, (14) no achievement tests being administered, (15) no report cards being used, (16) school poorly organized, (17) no pupil's cumulative records, (18) no school platform defining objectives, (19) no adequate curriculum consisting of best available material.

These conditions made it necessary for our Religious Education Committee to choose a paid teaching staff. In fact, our school had more faults than the lamp which the lady was having repaired when she remarked that the lamp had all the faults of her husband and none of his virtues: the lamp had a great deal of brass about it, was not remarkably brilliant, required a good deal of attention, flared up occasionally, was always out at bedtime, and was found to smoke.

An attempt was made to overcome each of the above shortcomings by specific provisions in a teacher's contract and sets of regulations for teachers and officers. The contract and regulations follow:

TEACHER'S CONTRACT

An agreement entered into between....and the Religious Education Committee of....

*Director of Religious Education, Plymouth Church, Cleveland.

Church,...in....County, State of: the said...hereby agrees to teach in the church school of said church for a term of forty weeks, and also agrees to abide by and maintain the rules and regulations adopted by said committee for the government of said school of said church. Further provisions of this contract are:

1. In case of intended absence pupil's textbook and teacher's manual with lesson marked must be delivered to department principal on or before the Friday preceding absence.

2. During absence salary will be applied to payment of a substitute.

3. To attend a teacher's or parents' meeting the fourth Tuesday of each month.

4. To assist with departmental parties when called upon by principal.

5. Principals will report all unexcused absences to director on day teacher is absent.

6. Principals will hold teachers' or parents' meeting on fourth Tuesday of each month.

7. Principals will attend principals' meeting each month at call of director.

8. Principals will hold such parties as agreed upon with director.

9. Principals will provide substitute teachers from list made up by director.

10. Principals of junior high and senior high school departments will attend Sunday evening meetings of their departments unless excused by director.

11. All teachers and supervisors will conscientiously endeavor at all times to carry out the letter and the spirit of the Church School Platform.

In consideration of such services, said Religious Education Committee agrees to pay said ...the sum of \$2.00 per week, for each week of service from the second Sunday in September to the second Sunday in June, inclusive, payable on the first Sunday of each month.

Entered into this....day of...., 192....

.....
Chairman of Religious Education.

.....
Clerk.

.....
Teacher.

TEACHER'S REGULATIONS

1. Present each Sunday at 9:20 to 10:50 A. M.

2. In case of intended absence, pupil's textbook and teacher's manual with lesson marked in them must be delivered to department principal on or before the Friday preceding the absence.

3. Begin and close work with bell.

4. Attend a teacher's or parent's meeting on the following dates: Sept. 27, Oct. 25, Nov. 22, Dec. 6, Jan. 24, Feb. 28, Mar. 27, Apr. 24, May 22.

5. There will be no teacher's meeting for the teachers of the children's division in October and no meeting for the teachers of the young people's division in December.

6. Accurately mark attendance each Sunday in person.

7. Admit no pupil to class without being duly enrolled by school secretary.

8. See that each pupil in class has opportunity to make financial pledge.

9. Assist with department parties when called upon by principal.

10. Conscientiously try to realize the provisions of the Church School Platform.

PRINCIPAL'S REGULATIONS

1. Lead worship each Sunday morning (30 minutes), using pupils and teachers whenever possible.

2. Report unexcused absence to director on day teachers are absent.

3. Hold teachers' or parents' meeting on fourth Tuesday of each month.

4. Attend principals' meeting each month at call of director.

5. Supervise class instruction.

6. Have worship programs approved by division superintendent, Oct. 1, Jan. 1, and April 1.

7. Hold such parties as agreed upon with director.

8. Provide substitute teachers when necessary.

9. Principals of junior high and high school departments will attend Sunday evening meetings of their departments unless excused by director.

10. Conscientiously try to realize the provisions of the Church School Platform.

SUPERINTENDENT'S REGULATIONS

1. Organize and administer work of the division.

2. See that principals' schedules are carried out.

3. See that division is equipped.

4. Attend principals' meeting each month.

5. Administer achievement tests.

6. Be in constant readiness to evaluate curriculum of the division.

7. Conscientiously try to realize the provisions of the Church School Platform.

The Religious Education Committee early in the year 1925-26 came upon the idea of paying two principals of departments. The committee found that a stipend was a big inducement to more dependable conscientious work. At the May meeting when stock of the year's work was being taken, attention was called to the quality of work which the paid principals were doing. It was the best in the school, which badly needed a higher quality of work. The apparent answer seemed to be to pay the whole teaching staff of the school.

During May an attempt was made to find out who would return the next year as teachers. Most of the teachers of that year were parents. Out of about forty teachers and supervisors only ten indicated a willingness to return. Many of the teachers said they were filling in until a time when paid teachers could be secured. The parents who had been teaching gave two reasons for not continuing on the teaching staff: First, they felt they had served their term and were tired of teaching. This position is hardly defensible in face of the great need the school had for teachers. Second, they were willing to pay for a professional teacher to teach in their stead. This position seems defensible since the parents really felt they wanted their children to have advantage of the best instruction which could be obtained.

At the June church board meeting a motion was put by the minister and carried, authorizing the Religious Education Committee to employ and pay a teaching staff for the entire school for the year 1926-27.

The task of securing thirty new teachers out of a staff of forty was the first problem that confronted the committee. The former teachers returned. The services of three public school principals were secured, one of whom became superintendent of the children's division, one became principal of the junior high department, and one became principal of the senior high department. These supervisors brought many public school teachers with them until out of a total of 49 different teachers used during the year, 30, or 61%, were public school teachers.

WHAT IT COST

The experiment under consideration lasted forty weeks, September 12, 1926, to June 12, 1927. The rate of pay was as follows: teachers, \$2.00 per week, principals of departments, \$5.00 per week, and superintendents of divisions \$8.00 per week. The total amount of

money spent on the teaching staff for the year was \$3,605.00 or an average of \$90.13 per Sunday. Since the average number of teachers and supervisors used per Sunday was 37 this meant each teacher earned \$97.29 for the church school year.

The Religious Education Committee has adopted the policy of increasing a teacher's salary 12½% each time she or he is reappointed for another year, up to a maximum salary of \$3.00 per week. The fifth year of teaching would carry the maximum salary. Principals of departments and superintendents of divisions will be raised according to individual merit rather than length of service.

The school sessions were one hour and a quarter long, a half hour being devoted to worship and forty-five minutes being devoted to instruction.

RESULTS

Some further facts about our teaching staff follow: Thirty-eight percent of the staff were members of this church. Forty-two percent of the teachers contributed to the church by pledge. Ninety-one dollars was refunded during the year by teachers who did not care to keep their check! Each teacher was paid so that none could refuse to fulfill the terms of his contract because of not being paid.

With an unpaid staff many teachers came and went because of their inability to do satisfactory work under the handicap of poor educational building facilities and lax discipline. With a paid staff no teacher resigned because of these factors. Trained teachers changed the discipline and better adapted their work to improper building facilities. Eight teachers started the year who did not finish. None of these quit on account of lukewarm interest or inability to do the work. Such factors as ill health, marriage, and moving out of the city forced them to leave the school.

We plan to continue our experiment indefinitely because we believe the school

has been greatly benefited by the higher quality of work accomplished by a paid staff.

Some specific benefits which have come to the school the past year are: (1) the adoption and use of report cards in the 4th, 5th, 6th, 7th, and 8th grades, (2) Easter of 1926 we received into the church membership from the school five pupils, in 1927 we received twenty-three pupils, (3) average attendance per Sunday 1925-26 was 311, while the attendance for 1926-27 was 374, or a gain of 20.3%, (4) increase of 20.48% attendance on the part of teachers.

In light of this experiment the writer would not attempt to advance arguments in favor of such a plan for general adoption in church schools over the country. His only object here is to record his hearty approval of the plan in his own local community. Many have asked us if paying our teachers does not deprive willing members of an opportunity for self sacrificing service in the church. My answer is "no," for any member of the church may apply for teaching at any time. When two applicants of equal training and ability are being considered for a position, one of whom is a member of our church and the other is not, the church member usually gets the position.

Others have asked if many of our teachers, who are not members of our church, do not teach for mercenary reasons. My answer is again in the negative according to the best of my judgment, for the church is located in a residential suburb and few public school teachers live within thirty minutes' ride of the building. Most teachers are not keen about spending an hour going to and from school and 1¼ hours in school for \$2.00 per week. It is my belief that those teachers see that we are trying to do more than average work and are attracted

to the school by its program. The service motive, I should say, is fully as strong as the monetary.

We have a good opportunity to compare the work of trained and experienced teachers working in the same grades with willing, but untrained and inexperienced teachers, and the decision has always been in favor of the former. I do not mean to say that a teacher has to be engaged in public school teaching to be effective, for some of our best teachers, especially in the high school department, are not public school teachers.

Finally our paid teaching staff has helped us to define our specific objectives more clearly, and to plan methods of gaining these objectives. The specific objectives of our school are included in our platform:

PLATFORM

The purpose of...church school is to provide moral and spiritual guidance for the pupils at each stage of their development.

1. By teaching them to know God as their Father.

2. By leading them to accept the teachings of Jesus as the way of life.

3. By leading them to an intelligent conception of and a sympathetic attitude toward the church, that they may seek membership therein.

4. By awakening in them an interest in the Bible, the history of Christianity, and the study of comparative religion as means of spiritual growth.

5. By inculcating in the pupils the spirit of open-mindedness toward all forms of truth, so that they may "prove all things and hold fast that which is good."

6. By teaching the principle of self sacrificing service as the true basis of success, thus aiding them in their decisions as to their life work, and in finding their rightful place in a democratic society.

7. By helping them to understand the significance of world movements, so that they may have an attitude of tolerance and goodwill toward other nations and other races.

We could not hope to realize the provisions of this platform without a well-trained, experienced, and enthusiastic teaching staff.

PUTTING THE PUBLIC SCHOOL ON THE DEFENSIVE

SOLOMON BLUHM*

THE past decade has witnessed an astounding growth in popular interest and participation in religious education. With this growth has come the realization that the time currently available for the purpose is pitifully inadequate. So has arisen a problem that is persistently agitating religious and secular educators and the public: how can the public schools be induced to relinquish time for religious and moral instruction without infringing explicit and implicit guarantees of the democratic dogma? For inevitably considerations of religious education come up sharply against the all-absorbing and traditionally fortified demands of the public school system; and invariably all schemes and suggested solutions thus far advanced have seriously menaced the vested and inviolable rights of some portions of our communities.

Several working arrangements are now in vogue for supplementary weekday religious education. In some cities instruction in denominational creed is given within the precincts of the public school. In a larger number of cases religious instruction has been removed beyond the physical domain of the public school, but the latter takes official cognizance by checking attendance and frequently by giving credit for the work. Everywhere time is taken out of the public school day in a grudging spirit with implied penalties for those attending the religious school or in an hypocritical and undignified spirit which reserves for those who remain in attendance at the public school during these periods the so-called minor subjects of the curriculum. It might be said in passing that these minor subjects are perhaps the most personally vital and

socially desirable elements offered in formal instruction.

Increasingly the Constitution is being interpreted to prohibit the use of the public school building for religious instruction, especially during school hours. There seems, too, a strong likelihood that opposition to formal crediting of creedal doctrination, even under the guise of co-operative interdenominational ventures in character training, will ultimately receive full legal support. And even when the public school merely permits its students (if mere permissiveness is feasible) to utilize a period of the school day for spiritual purposes, it is undeniably culpable of a type of segregation that fundamentally violates democratic concepts.

The current methods of meeting the plea for weekday religious instruction divest religious education of its proper worth and rob the public secular educational process of its self-respect. The solution of this serious problem, if it is to come at all, must proceed from considerations that have been emphasized too lightly and utilized too clumsily in all the agitation thus far.

Fundamentally there can be no diversity of opinion concerning the inability of the public school to provide all the stimuli and conditioning factors for a complete education. The traditional dichotomies include home, church, organized and unorganized recreation, social relationship and civic participation, and other avenues of educative influence and control. Yet somehow the public school has acquired a position of dominance that permits it to act as arbiter of the child's life in virtually all its extra-school activities.

That the resultant subordination and, all too often, practical denial of the fine

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potential influences of these other agencies and activities create a vicious void in our modern life is patent. No elaboration of detail is required for the thoughtful. Nor is one mollified by the allegation that even with the time now at its command the public school is unable to cope adequately with its problem.

It is not unfair to say that, with due regard for all the forces playing upon the lives of our children, claiming and meriting their attention and application, the public school is requiring an inordinate part of their waking hours. To this parents, public hygienists, social scientists, and educationists will in general heartily subscribe. And it seems that the time has come when the public school may with propriety be put on the defensive, to justify its continued demands not merely in terms of its traditional prerogative, but by honest reference to the legitimate claims of other interests.

There is no inviolable sanctity in the present setup of our present educational process which would warrant the necessity of satisfying these other claims only by subtle and apologetic indirection. Is it audacious, then, to insist that all just and reasonable means making for the complete education and well being of the child be weighed and appraised for their relative values and that dignified and sane provision be made to incorporate them in the child's life so that they may function cooperatively?

At best judgment in this sphere is speculative, because of the lack of objective data; and the norms to determine the allocation of time can be defined only with difficulty. In a thorough-going revaluation, however, the public school would find it difficult to substantiate its claim for anything like the amount of time which it is now receiving.

As a step toward a pragmatic solution of the problem there would probably be ultimate agreement among most people that the equivalent of one afternoon a

week be released from the present school time of children. This is asked not as a concession for religious education, but as a universal boon for all children to use, or not to use, as they or their parents may determine, for those educative influences that are not indigenous in the public school.

In that time would be afforded opportunity for cultural pursuits, children's shopping, supplementary education, physicians' appointments, all the multifarious necessities or even mere play which now are crowded into a Saturday and the late dark afternoon hours of other week days, or are altogether neglected. And the public school authorities would be sore put to it in proving that anything they offer can compare in vital value with the activities rendered possible in such an additional free afternoon per week.

With this time secured and made inviolate for the child, altogether freed from public school control, an opportunity and a concomitant responsibility would devolve on other agencies of educative and recreative influence. If in such time the institutions dedicated to religious education should be enabled to reach a goodly number of children, surely that should occasion neither rebuke nor suspicion; for they can then get their children within the sphere of their influence through no other forms of coercion than those freely operative in democratic social compulsions.

In democratic deference to the social welfare the public school, especially in the larger urban centers, might legitimately be asked to release its children in accordance with a schedule that would assure maximum efficiency to other agencies and activities. It must be apparent that even for dental appointments there is advantage in distributing the time through the week. It is more evident that for religious or musical education the release of all children on an identical afternoon would create peak loads that

might seriously threaten satisfactory results. The distribution of these free afternoons over three or four days would create no insuperable difficulties for the public school. For the purposes of religious education it would offer numerous advantages. For children and parents generally it can involve no hardships.

Weekday religious instruction in America, outside of avowedly parochial systems, will have to be fitted into one or possibly two afternoons per child in accordance with the plan suggested above; but, however the schedule may be,

it will and should be established only as the public school can be persuaded to relinquish time from its present allotment, not as a period for religious instruction as a favored subject, but as a gift of freedom that is inalienably the right of every child to learn to live its life more fully. In such a scheme religious education will have to contend with numerous other social forces and interests; but if its appeal is vital and its achievement valuable, there is no doubt that a full measure of democratic free choice cannot help but redound in its favor.

THE DISTINCTIVE PROVINCE OF RELIGIOUS EDUCATION

RAYMOND A. SMITH*

IT IS interesting that a question as vital as that of the relationship between public education and religious education only last year got itself embodied into a convention program of the Religious Education Association. From the enthusiasm with which it was discussed one is certainly justified in concluding that it is one of the really big problems before thoughtful men in both fields today. But not only are the educators interested. This is a question which appeals to that mythical personage known as "the average man." One finds aspects of it discussed with vigor pro and con in the magazines, in open forums and in the press generally. Certain organizations are pledged "to put the Bible into the schools" while other societies aim to "prevent sectarian teaching in our schools" and call upon their constituency to safeguard the schools as the last fortifications of religious freedom. So long as the question remained in the realm of theory there was no urgent demand for other than a theoretical solution, but the indications are that it is rapidly being precipitated into the field of practical problems. In fact, as was shown at the convention,

there are already on foot various programs for meeting the situation.

In view of the above it seems that a discussion and re-evaluation of the distinctive program of religious education is in order. One who had to meet the quizzical gaze of fellow students in the university upon announcing that he was a student of "religious" education, and having escaped that by terminating an academic career, now finds that to be a director of "religious" education brings forth the same quizzical expression from the man in the street, feels the need of a more self evident *raison d'être* for his interest and profession. Can these observations be classed as self-conscious reflections, or is there anything in the whole movement for religious education that is calculated to produce them in others who have been connected with it?

In a recent study made by the writer¹ one of the conclusions reached was that the psychological and social sciences by their emphasis upon the unity of the personality tend to render more doubtful a hitherto relatively clear distinction between public education and religious edu-

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1. *Socio-Psychological Determinants in the Development of Religious Education Theory* (Ph.D. thesis, University of Chicago, 1926).

cation. As a matter of fact it can be argued with considerable force that the term "religious education" has no validity. Nearly a quarter of a century ago one of the earliest books in the field raised this question:

While there is and may be a religious training, an intellectual training, a physical training, there is no such thing as religious education or intellectual education or physical education.²

So rapid has been the spread of the pedagogical implications of psychology that even in some of the more remote areas Sunday-school teachers now know that one cannot take a boy's soul to church, his mind to school and his body to the gymnasium. And if the foregoing sounds like commonplaces be it remembered that they have become so without many people either realizing or admitting their revolutionary character for religious education.

To revive such common psychological assumptions and apply them to the problem in hand is to ask whether religious education is something tacked on to what pupils get in the public school, an attitude and spirit suffusing the whole, or a component part of the school curriculum. Unless one calls nationalism a religion it can scarcely be said that there is a religious spirit suffusing the entire public school curriculum. That religious instruction is not a component part of the curriculum goes without saying. There remains, therefore, only the fact that we are tacking on something to their main education. The justification for this used to be that there was a special "faculty" of the mind to which religion had to minister. Since this is no longer tenable it might be supposed that religious education would have to be justified upon other grounds. But there is scant evidence of any effort to do this. This is doubtless due largely to the naive willingness of the average churchman to consider his child educated in religion when he has spent the accustomed Sunday

morning half hour in the consideration (often under tragically incapable leadership) of some ancient literature or the dogmas woven out of it.

But for religious educators to postpone the setting forth of their new *raison d'être* until forced to do so by thoughtful people both in and out of the church would seem hardly worthy of their prophetic tradition. To the writer there seems to exist a compelling reason for religious education, even though some of its former positions are now untenable.

What is proposed here is to find the distinctive province of religious education in its creation of certain ideals and attitudes which, although apparently indispensable to spiritual progress, are not being (and probably cannot be) created to any extent by the system of public education as it exists in this country today. These ideals can be and are being produced through the appropriation of religious attitudes. The reason that the agencies of public education are not in a position to foster them is that their policies are dominated by whatever ideals happen to be most strongly espoused by the ruling groups of the community at a given time. By criticising the contemporaneous world order in the light of religious ideals based on the desire for the highest good of men everywhere and subjecting immediate nationalistic ideals to the good of one humanity it would be possible for religious education creatively to modify the course of human events.

But is it accurate to state that the present public school system is incapable of fulfilling this creative, idealistic function? Theoretically, it would be against the trend of educational history if it were capable of so doing.

... history shows that types of education are the outcome of social and economic conditions rather than original influences shaping these conditions. An educational system intensifies the dominant conceptions and ideals of a civilization and helps to perpetuate them. It is therefore more useful for carrying out existing ideals than for creating new ones; it is

2. Butler, N. M., *Principles of Religious Education*, p. 3.

narrow, too, in so far as the social conditions from which it is derived are narrow. In a word its limitations are those of the civilization out of which it grows.³

It is in line with the findings of social science to assume that in such a situation as indicated above there would be a marked tendency towards the perpetuation of uncriticized ideals and attitudes, of imperviousness to new experience.

Do the conceptions of the educational function as held by leading educators tend to corroborate the point of view herein assumed? Certainly this is no place for a complete survey of modern educational aims. Furthermore, by searching one could find in the literature of education sufficient statements to prove almost any theory. But leading aims such as "the attainment of the spiritual possessions of the race," efficiency in taking one's place in the social order, or even a theory of education arrived at by analysis of the activities that seem to be characteristic of a particular civilization—none of these seem to the writer to be adequate. They are not creative. Take, for example, the aim of education as adjustment to the social order. To what social order? Adjustment to a civilization in which there existed uncriticized habits and attitudes that violate the teachings of the greatest religious leaders would hardly seem to be desirable to exponents of religion. W. C. Bagley, in the following statement, sets forth an ideal of education which seems to over-emphasize the function of producing conformity and leaves no room either for interesting cultural variations or creative criticism of existing ideals and mores.

For the first time in our history our people are awakening to the fact that an educational system in a democracy has a fundamental duty to discharge in insuring a thorough-going community of ideals, aspirations and standards of conduct. . . . The public school system, in other words, represents the community's institutionalized effort towards self-preservation and progress. . . . In a great democracy this conservative function is peculiarly important.

The public school must be an agency for the insuring of this community of culture.⁴

This view increases and strengthens the tendency towards overstandardization, now so much deplored by progressive educators. If this were all there might be less cause to worry, but there is another side. For evidence as to how this conception serves the interests of militarism and nationalism the reader is invited to read the article in the June number of *RELIGIOUS EDUCATION* by George A. Coe, entitled, "Our Two-Headed System of Education." That seems fairly to show conditions as they are. Another article that will help in an understanding of what can only be hinted at here is "The Psychology of Nationalism," by F. H. Allport in the August *Harpers*.

Not only by fostering ideals broader than nationalism can religious education find its distinctive place; there is also a great need for some intensive education away from the dominance of American life by the ideals of business. A modern writer quotes the head of the Civic Department of the United States Chamber of Commerce as saying that,

Capitalism is today triumphant, and the American business man as its conspicuous exponent, occupies a position that the business man has never held before.⁵

He also cites the words of Henry Ford "certainly not an enemy of business" to the effect that,

Our whole competitive system, our whole creative expression, all the play of our faculties seem to be centered around material production and its by-products of success and wealth.⁶

There has passed into the hands of business men "the knowledge that is power," so that the men who do things rather than the men who think of the best things to do become the chief determiners of conditions and human events. But far more significant for education than the means of control of the material resources of the world is what Otto refers to as "the threatened assumption by

4. Bagley, W. C., *Teachers' College Record*, v. 19, p. 419.

5. Otto, M. C., *Natural Laws and Human Hopes*, pp. 86-7-8.

6. Otto, *op. cit.*, p. 87.

3. Scott, J. F., *The Pedagogical Seminary*, v. 20, pp. 530 f.

business men of control in man's aspirational life."

Backed by unnumbered "service clubs" and articles in business magazines, and aided by the ramifying arm of government agencies, the propaganda for "practical idealism" goes forward. Educators are cooperating to conform the subject matter and method of public education to the specific demands made upon them by leaders in the business world, while clergymen all over the country are enjoying the new sensation of hobnobbing with worldly success and translating the experience into church technique and religious terminology.⁷

John Dewey, commenting upon the following passage from the book just cited, says: "I know of no more ominously significant remarks."

Modern business, then, has its philosophy; the "Gospel of Goods," a leading business journal calls it. And this philosophy may be epitomized in three cardinal doctrines: I. The hopes men set their hearts upon are to be dictated by business men. . . . II. The technological means for the realization of these hopes are to be furnished by men of science. . . . III. The apprenticeship necessary to prepare the rising generation to take its place quickly and efficiently in the industrial system, is to be supervised by educators; and to foster devotion to those moral and religious codes, wanting which the mass of men cannot be held to habits of sobriety and industry, but are prone to attempt radical reconstructions of the economic order, is the obligation of religion.⁸

When one views the present state of world affairs in which the sentiments of materialism, nationalism, militarism and imperialism are apparently triumphant and asks oneself why education cannot give us a better world, the answer seems to be that we have had, and have now, an education which, for the most part, is acquiescent in the *status quo*. The present situation demands an education super-national in its scope, based upon the realities of human nature and the religious ideal.

It may be objected that such a scheme of religious education will be subject to the same limitations that other education has been shown to be. That objection is valid in so far as it refers to the subtle influence of group pressure, or tendency

to conform. It must likewise be admitted that religious education in recent times has not been conspicuous for creative idealism. But the point of emphasis is that there is no inherent reason (as obtains in the case of state education) why it should not so function. It is not subject to the same limitations. The difficulty is that religion has become divorced from the world of social and economic affairs. R. H. Tawney, in *Religion and the Rise of Capitalism* has shown that this was not always so. There was a time when even the question of the rate of interest was determined by the religious institution. Coe says somewhere that the Quakers "by their quiet persistence have wrung exceptional immunities from the state." The inter-church report on the steel strike is significant as an example of what can be done.

But the fact of perhaps the greatest importance is that liberal religious groups in all parts of the world are tending to shift the center of emphasis from sacerdotalism and institutionalism to efforts in the direction of world brotherhood. This is a day in which human values are making steady gain over institutional values.

The Religious Education Association has been an effective instrument in creating an educational conscience in the institutions of religious instruction in this country. There is still much of this work to be done. But would it not appear that a re-evaluation of its position as a leader in defining the place of religion in life might yield greater returns just at this time than any other task it could undertake? There is present a great, new interest in religious education, but there are large numbers of teachers of religion who are not aware of the contribution they might make to present-day education if they had the conception of their task as something vitally distinctive and creative. To help them to see their work in some such light is a task worthy of the religious educator today.

7. *ibid.*, p. 89.
8. *ibid.*, p. 90.

THE AMERICAN SEMINAR

F. ERNEST JOHNSON*

THE American Seminar in Europe, commonly called the "Eddy Seminar" for Mr. Sherwood Eddy, its founder and leader, has just completed its sixth summer's work. Under its auspices more than a hundred men and women—ministers, educators, Christian association secretaries and lay leaders in religious and social work—have been studying religious, political and social problems in Europe. They visited London, Paris, Berlin, Geneva, Prague and Vienna, and in each city listened to lectures by eminent men and women who spoke with authority in their several fields. Some of the group went into Russia and some into Italy for independent study. Some members of the party availed themselves of the opportunity to inquire more intensively than the group as a whole could do, into such matters as adult education, the labor movement, the war debt problem and the progress of religious cooperation. At Geneva, the American group participated in the Institute of International Relations set up by the League of Nations Non-Partisan Association of America and the League of Nations Union of Great Britain.

The seminar was pronounced by its members to be a most worthwhile project in international education and friendship. The verdict seems to have been the same in former years. It is perhaps not too much to say that no other single factor has been more potent in securing recognition in America of an international viewpoint than this annual meeting between leaders of the Old World and those representative citizens of the New, now numbering nearly a thousand, who have gone abroad for study during successive summers as members of this semi-

nar and returned to report and interpret what they have heard and seen.

As a member of the 1927 group I have been asked to write a brief evaluation of the project from the educational point of view. Any such attempt is necessarily highly personal and needs to be taken by others with due reservations. There is no agreement, I suppose, as to what "the educational point of view" signifies. However, I am not averse to offering my reflections. If, as some of us believe, there is nothing more important for the world at this moment than the development of a new spirit of cooperation between America and the nations of Europe, the consideration of method is eminently worth while.

To begin with, any such undertaking has to be considered in the light of some postulated purpose or goal. In this instance I am assuming that the purpose of those who joined the seminar was, in general, threefold: to gather facts, to gain an understanding of the attitudes and ideals of the countries visited, and to participate in an educative process of group discussion upon the problems encountered.

I put the gathering of facts first, for I consider it the chief aim of such a project. The members of the group are assumed to be mature students who know what they want and who have already "oriented" themselves in their fields of inquiry. Certainly, from this point of view, the seminar is a notable achievement. To be sure, it may well be contended, and is contended by many, that a party of that sort is no kind of company for a serious student. The person who already has numerous contacts, who is fairly familiar with conditions in general, and who wants to specialize on particular inquiries, is perhaps better advised to go alone or in a much more re-

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stricted group. But for the person whose first hand knowledge of "abroad" is slight and who has met few of the leaders of political, social and religious activities in Europe, the seminar offers superb advantages. It would be quite impossible otherwise to make such extensive personal contacts, particularly in the summer when one must reckon with vacation schedules, and such interviews as one might secure "on his own" would require a wholly disproportionate amount of time in the mere mechanics of travel arrangements and the making and keeping of appointments. The selection of seminar speakers is the result of several years of "trial and error" and the cumulative wisdom of the enterprise is something that money will not buy.

As to the gaining of insight into European attitudes, the project is less rewarding, but here again it is well worth while. I say less rewarding because, while a fact is a fact and every one recorded by a mature student is a clear gain, the acquisition of insight and understanding depends upon balance and perspective, and these are very hard to attain in a brief course of lectures and interviews. It is in point to say, however, that, contrary to what one would expect who has read the numerous misleading and often malicious attacks upon Mr. Eddy in the American press, representing him to be a radical propagandist, the seminar is not a propaganda venture. A serious effort is made to have the various points of view on controversial subjects fairly and ably presented. This summer, for example, the defense of the British Conservative Government's industrial policy by an eloquent Tory left nothing to be desired from that side of the house; in Paris, the Catholics and Protestants, liberals and conservatives, were heard; in Berlin, the religiously and politically orthodox shared the platform with those of less conventional views. If conservative positions were less impressively presented than liberal it was

not for lack of earnest efforts on the part of the seminar management.

Nevertheless, it is probable that an appraisal, were such a thing possible, of the views of the members of the seminar would show them to be as diverse and various as they were at the beginning—ranging as widely as the geographical distribution of the people who so lately sat together in a lecture room in the Sorbonne! This could not be avoided, and perhaps it is not desirable that it should be. It is due, in part, to the wholesomely diverse mental character of the group, but in part also to the important fact that gathering data is an enormously simpler matter than grasping a situation or forming a judgment of values. Take, for example, the great municipal housing experiment of the city of Vienna, perhaps the most impressive development that the group witnessed. That it represents, objectively, a magnificent achievement no one could question. Yet its significance and value, its social and moral justification, depend upon the observer's social background, his political theory, his preconceptions with reference to government enterprise, and his ideas of the importance of a landlord's property rights. To a conservative in economic theory the scheme is a menace if not a disaster, while to one who is hospitable to bold collective attacks on social problems, the hardship inflicted upon the landlord class is swallowed up in admiration of a great landmark in modern municipal housing. So it is all along the line.

It follows that such a project as this annual seminar represents involves a certain hazard, sufficiently well expressed by the adage, "A little knowledge is a dangerous thing." No one who has seen the pathetic results of recent efforts to popularize biology and psychology, for example, can be oblivious to this danger in any educational undertaking which is in the nature of a brief excursion. It is of no small moment that a group of

Americans should witness during a hasty survey the signs of Germany's amazing economic recovery, and be henceforth unmindful of the intricate financial problems which the payment of reparations presents, quite aside from the question of economic capacity. The same may be said of the observation, undoubtedly accurate, that in European capitals, with the possible exception of London, one is likely to see fewer drunken men on the streets than in some sections of New York or Chicago. This fact leaves completely out of account the net liability to European countries of the enormous, even though individually "moderate," consumption of liquors,—a liability that America has unloaded.

It follows that the American Seminar in Europe is no place for a person devoid of scientific background and without some experience in observation. The person who has no considerable body of knowledge and experience to which the unavoidably fragmentary observations can be assimilated, would do better to spend his money in buying books written by those who have made exhaustive studies.

As to the third element in the project—group discussion—there is little opportunity for it as the seminar is now organized. The forum method is necessarily followed and there is a world of difference between a forum and a genuine discussion group. A change is to be made next year which will intensify the seminar feature by the creation of smaller groups, chosen from the entire membership, who may elect to do more intensive work in given fields of inquiry, religious work, education, etc. Also, en-

rollment in the seminar is to be further restricted. In my judgment this plan will mean a distinct gain, not the least part of which would be the unhurried discussion which it will make possible within smaller groups of students. It would go without saying, of course, that the present lack is in part compensated for in the unscheduled and informal discussions and debates in hotel rooms and at meal times that inevitably result from the exposure of different types of mind to identical experiences. The fruitfulness, however, of this spontaneous and undirected process is lessened by the distractions of sight seeing and the inevitable preoccupation with adjustments to new surroundings and strange languages.

In the academic sense, therefore, of the word "educational," any such project as the American Seminar in Europe necessarily leaves the process incomplete. The hazard of mental indigestion and disorientation is by no means slight. But as a means to the further equipment of those who are themselves engaged in educational work, it is of very great value. Facts may not be very persuasive, but they are stubborn obstacles to throw in the way of blundering statesmen. And in a time when, as at present in America, elementary considerations of economics and of international relations are arrogantly set aside with official sanction, only a persistent setting forth of the concrete gives hope of progress. The American Seminar, which owes its origin and its remarkable growth to the genius and vision of Sherwood Eddy, is making an extraordinary contribution toward substituting fact for fiction in America's relation to "abroad."

RECENT PERIODICAL LITERATURE*

ANTIOCH AND THE GOING WORLD. (R. W. Bruere, in *Survey Graphic*, June, 1927, pages 259f.)

What is the peculiar quality of the student who is engaged alternately in academic study and participation in the world of business and industry? A five-day sojourn on the campus of Antioch College in which opportunity was given to get a rather intimate view of the persons and methods there yields the impression that the experiment is producing a type of student at once capable and cultured. "Symmetrical development" appears to be the ideal most cherished and there is a willingness to talk about it on the part of both students and faculty there. In seeking comments on the charges that Antioch is a "factory for the mass-production of Babbits" the visitor was unable to secure any definite statements from the students. They nearly always replied with a recitation of their own experience, but refused to generalize. The experiment at Antioch is superior to earlier attempts at introducing students to the world of work-a-day occupations in that it actually brings modern industry and business into co-partnership with it. The spirit of the institution is intriguing and leads the visitor to wish that more of our professional educators could come into contact with it. R. A. S.

ARE THERE CASES IN WHICH LIES ARE NECESSARY? (B. E. Tudor-Hart, *Pedagogical Seminary*, December, 1926, pp. 586-641.)

Tests were given to Viennese children 7 to 11 years old and to American children 10 to 20 years old to discover whether they thought lying was ever necessary and reasons for lying. Three main types of lies were discovered: social, to give pleasure to others, including conventional lies; asocial, to avoid pain or gain pleasure for self; and anti-social, to harm others. Among Viennese children, about 14% considered lying unnecessary. Of the remainder, 23% gave social reasons and 77% practical reasons to justify lying. Among American children, 60.4% said lying was never necessary, the younger children giving moral reasons and the older practical reasons. American children gave general precepts for not lying, while Viennese children gave actual experiences. Conventional lies were regarded by the older children as necessary, while younger children gave examples of lies to protect themselves.

L. T. H.

*Abstracts signed P. R. S. were prepared by Paul R. Stevick, Professor of Bible and Religion in Morningside College, Sioux City, Iowa. Those signed L. T. H. were prepared by Laird T. Hitea, Editorial Secretary of the Religious Education Association. Those signed R. A. S. were prepared by Raymond A. Smith, Director of Religious Education, Wesley Memorial Methodist Church, High Point, N. C.

THE BROADER MEANING OF INTELLECTUAL ACHIEVEMENT. (L. D. Coffman, in *School and Society*, July 2, 1927, pages 1-4.)

Because there are people who assume that the only function of a college or university is to impart information and develop ability to think in specific fields it is necessary to show that the emotional responses of students should be taken more into account, since these are an integral part of him. The coloring given the material presented by any professor is more important than the facts themselves. Ethical implications are inescapable; hence, the importance of the way a man feels about what he teaches. Poetry, art, philosophy, literature and human relations are forwarded by according them the emotional response necessary for their continuation. To present facts without their meaning in the on-going life about us is to rob study of its charm. A chance remark of the professor reveals his personal attitude towards the subject taught and has more weight with the student than many lectures. R. A. S.

CAUSES UNDERLYING SEX DELINQUENCY IN YOUNG GIRLS. (Mabel Seagrave, *Journal of Social Hygiene*, December, 1926, pp. 523-29.)

Girls sexually delinquent when examined are found to be normal mentally and physically. A high percentage comes from foreign homes, which indicates either that the parents have been unable to adjust to American environment or that girls from American homes do not come to the attention of public agencies. Broken homes are frequent. Prostitutes come from the lower economic classes. Five factors influence toward sexual delinquency: sexual experiences in childhood, early sexual development, lack of sex instruction, lack of idealism, desire to be popular, and lack of a good home.

L. T. H.

THE COLLEGE AND CHURCH SCHOOL LEADERSHIP. (Herbert F. Evans, in *International Journal of Religious Education*, Sept., 1927.)

Local church training classes, community schools, summer schools, and all the other devices used by Christian forces to develop an educational leadership are inadequate to the need.

"The Christian colleges can and should largely provide the lay leadership which will help the churches and communities to Christianize the future citizens of America."

To this end, the college can offer courses in a way to give its students a conception of life as it is and life as it ought to be, Christian in essence, through departments of philosophy, history, economics, and the natural sciences. In addition, elective non-professional courses should be offered with modern Christianity, the Bible, existing curricula of religious education, and principles and organization as centers of study. As colleges do their duty in

producing graduates with some equipment in modern religious education, home churches and the nation will be immeasurably enriched.

P. R. S.

CURRICULUM DEMANDS ON LEADERSHIP. (W. C. Bower, in *International Journal of Religious Education*, Sept., 1927.)

All education is getting away from the idea of a teacher as a transmitter of knowledge content, and trying to devise a technique in which the teacher becomes a guide and inspirer to the growing person who learns life largely on his own initiative. Religious education seeks a method and curriculum in this spirit by which to help the growing person interpret and control his normal experiences.

Now that the International Council members are laboring upon a curriculum of experience, it is time to begin the training of teachers who can use the new materials to best advantage. Adequate training will have to include, *first*, an understanding of educational principles underlying a curriculum of experience; *second*, an understanding of the *how* of adapting the material to a given group; *third*, an understanding of the process of mastering experiences, as a means of helping pupils shape their conduct according to Christian ideals and purposes; *fourth*, on the part of the supervisor and teacher a knowledge of methods of measuring results.

P. R. S.

FUNDAMENTALISM'S NEWEST FORTRESS. (N. M. Grier, in *School and Society*, July 2, 1927, pages 13-15.)

Des Moines University, a Baptist institution of fifty years' standing, located at Des Moines, Iowa, has just been taken over by the Baptist Bible Union, fundamentalist wing of the Northern Baptist Convention. This was the result of the withdrawing of support on the part of the fundamentalist members of the Convention who had for a number of years agitated for the removal from office of Professor Howland Hanson (Princeton, Chicago), of the Department of Biblical Literature and director of religious life at the University.

The first step taken by the new trustees was to exact opinions from instructors in the university relative to the creed of "fundamentals." The method employed was to call these instructors before the faculty committee of the new board, announce that there would be no teaching of evolution, of higher criticism of the Bible, nor naturalism as opposed to supernaturalism. If an instructor could not concur in these beliefs he was immediately dismissed. A total of twenty faculty members have left or are leaving on account of the creedal subscriptions demanded of them.

R. A. S.

MAKING THE METHOD FIT THE MIND. (J. H. Coffin, in *Survey Graphic*, June, 1927, pages 266f.)

Most of the assumptions underlying our traditional academic procedure are invalid.

For example that "lecturing is teaching; that memorizing is being educated; that one is officially educated when one can reproduce facts or ideas; that education and life are separate eras in one's personal history." An honest effort is being made by some institutions of higher learning to devise plans more nearly related to "life." Examples of this are the tutorial and the honors systems. But these innovations are far from adequate. "Docility and reproductive memory are still the honors-getters.

Whittier College is experimenting along the lines of a situation-technique as opposed to the subject-technique and a project-technique as over against an honors-technique. Using as typical of the life-situations of young people of college age those of sex and marriage, leisure, occupation, community life and religion the Whittier experiment invites concentration in these fields as opposed to the traditional manner of studying "subjects." The needs of each student are ascertained by unhurried conferences with him. After he has indicated his main interests he consults the teachers on the campus whose fields seem to have the most to do with his ambition. These make his "committee" and they outline a course of reading which he is to pursue on his own initiative. He reports to them periodically for questions, discussion and reports. It is said that the urge that comes to the student because it is *his* project takes the place of compulsion to study. To achieve a synthesis of academic life and the rest of life so that the students shall grow into "efficient, socialized personalities" is the aim of the Whittier plan.

R. A. S.

MOTIVATION IN PHYSICAL EDUCATION. (W. H. Burton, *Chicago Schools Journal*, October, 1926, pp. 61-64.)

The best motivation is not by compulsion, but stimulation of interest. Physical education should find a place in the general educational program. It follows the same procedure and laws of learning, and secures interest and attention by motivating the learners through selecting materials and methods that can be easily connected with the inherent drives they possess, such as natural activities, plays, games, dramatics.

L. T. H.

NEXT STEPS IN LEADERSHIP TRAINING. (*International Journal of Religious Education*, Sept., 1927.)

Seldon L. Roberts: While continuing the present system of standard training schools, to make a unified drive among the churches until each congregation shoulders its burden.

Ezra Flory: More emphasis upon the needs of the individual candidate, and less upon "passing standard examinations." Better plans for practice work.

Herbert W. Gates: Impress pastors with major importance of leadership training. Further strengthen existing schools and conferences. Offer better facilities to small churches

where the advantage of specialist leaders is lacking.

Harry C. Munro: Standardized syllabi and standardized examinations worked out by experts for local leaders, constructed with a purpose similar to that of standard tests in public education, and changed frequently to keep apace with the latest developments in the field.

E. H. Stranahan: Cheaper text books of the quality of the current texts. More co-operation from the colleges.

Roger Albright: Better trained training class instructors for the local churches.

J. S. Armentrout: Intensive promotion of leadership training groups in the local churches.

Wesley Baker: An interdenominational program of promotion of leadership training, with co-operatively produced courses. Adoption of the laboratory method in training courses.

Mabel Lee Cooper: Development of sympathy and co-operation on the part of parents to supplement the trained teacher's labors. Better plan for selection of candidates for training. Literature for guidance of weekday schools of religion and vacation schools.

C. A. Hauser: To develop leaders who can successfully use the new pupil centered material being produced by the Curriculum Committee of the International Council.

C. W. Brewbaker: A trained ministry which grasps the value of religious education. Preparation of lay leaders in the colleges. A leadership clinic in each local church. Gradation of every phase of the educational program. Employment by each congregation of a qualified supervisor. More high grade leadership training camps, both denominational and interdenominational. More and better reading courses for the present staffs of officers and teachers. A higher and ever higher type of conventions and institutes.

C. A. Myers: Larger development of local church training classes. More adequate helps for leaders of these groups. More emphasis among college students on training for leadership in the local churches.

W. L. Hunton: More stress on materials of religious education and less on organization. A shift in emphasis for Bible study from the critical to the vital. Systematic study of the religious leaders, from Bible times on down. Study of the development of the whole Christian church.

P. R. S.

PASTORAL LEADERSHIP IN RELIGIOUS EDUCATION. (F. O. Erb, in *International Journal of Religious Education*, Sept., 1927.)

The ultimate success of the educational program of a church depends upon its pastor. If he has achieved the educational point of view, if he discovers and trains leaders instead of trying to do all the leading by himself, if he manages to organize the multiform activities of his parish into a unified though diversified program, and if he can make himself the right sort of a supervisor-friend, the progress of the educational program is assured.

P. R. S.

SELECTING PERSONNEL FOR LEADERSHIP IN ELEMENTARY EDUCATION. (Mildred O. Moody, in *International Journal of Religious Education*, Sept., 1927.)

The rising demand for specialized leaders in elementary religious education has gone so far as to open fields within the field, from teacher in the local church through to trainers in district, state and denominational institutes. The worker in each subdivision needs a highly specialized type of training.

Factors to be considered in selecting personnel are general educational and cultural backgrounds, specific professional training and experience, personality traits, abilities and skills, and Christian spirit. This knowledge about prospective leaders should be supplemented by observation of church and community constituency for candidates. Once candidates are discovered the task remains of making the task seem important enough to enlist the activity of the leader.

P. R. S.

SEX DIFFERENCES ON SOCIAL QUESTIONS. (G. A. Lundberg, *School and Society*, May 8, 1926, pp. 595-600.)

Two hundred university men and women answered a questionnaire form relative to social and religious ideas and practices. An analysis of their responses shows many differences between men and women and confirms the expected tendency of women to be the more conservative group.

L. T. H.

THE THEOLOGICAL SEMINARY'S CONTRIBUTION TO RELIGIOUS EDUCATION. (F. C. Eiselen, in *International Journal of Religious Education*, Sept., 1927.)

The business of the theological seminary is to offer its students training in all they must be and do as ministers. Therefore they must provide for an acquaintance with the aims, principles, methods and organization of religious education. They should, however, leave professional training as such to graduate schools of religious education.

For the seminaries the office remains of supplementing acquaintance with religious education by preparing men to think out the religious beliefs and convictions which lie back of the educational phase.

P. R. S.

TRAINING LEADERS THROUGH SUPERVISED ACTIVITIES. (E. L. Shaver, in *International Journal of Religious Education*, Sept., 1927.)

Emphasis in leadership training has shifted successively from popularizing the idea to setting up systematic organization in the churches, and thence at the present moment to providing a more practical as opposed to a content centered course.

A "practical" course must allow the candidate in training both an opportunity to work at his task and a supervision which enables him to make rapid improvement in technique through his experiences. Incidentally, the

most profitable tasks are real ones, not the invented variety, graduated to the candidate's stage of development. Along with all else, care must be taken to protect the supervisor so that he has ample time for thorough supervision.

P. R. S.

WHAT IS RELIGIOUS EDUCATION? (Clara Chas-sell Cooper, *School and Society*, April 3, 1926, pp. 435-38.)

The objective of "religious education" is to insure that the curriculum contain adequate provision for creating the right moral attitudes and standards understood in the term "formation of character," and the fact of God. We cannot have true freedom in religion unless children are taught lessons in moral and spiritual truth. To safeguard the child in society, the state must place this teaching of religion in the schools. Moral instruction alone will not meet the need. The crux of the problem lies in the personality of the teacher, who must possess a vital religion in order to teach it.

L. T. H.

WISCONSIN'S EXPERIMENTAL COLLEGE. (Alexander Meikelojohn, in *Survey Graphic*, June, 1927, pages 268f.)

A group of eleven or twelve teachers at the University of Wisconsin has been empowered by the faculty and regents of that institution to conduct an experiment in the education of freshmen and sophomores. They are free to

teach what they think best and in what manner they choose. There has been considerable criticism of the teaching of undergraduates in American colleges and universities but very few constructive suggestions. It is generally agreed, however, that intellectual initiative and independence are the desiderata as over against the old informational curriculum. The faculty of the experimental college believes the student should take the lead in his own education. Class room and lecture methods tend to develop intellectual dependence. This they hope to overcome by the use of the tutorial and discussion system.

The aim of the experiment is not to see what the response of selected students is to special subjects, but what the reaction of a cross-section of students is to the general interests of intelligent and thoughtful people. In other words, can the general run of students be liberally educated? If we answer this question in the negative (which a great many people just now seem disposed to do) we admit that the educational implications of democracy are an illusion. The faculty of the experimental college is not yet ready to make this admission, chiefly because they believe the college student has not been placed in a situation where he has had the proper encouragement to think.

The emphasis in the experimental college is to be placed, not upon the training of specialists but training to think on the problems common to all intelligent minds.

R. A. S.

BOOK REVIEWS

CONVERSE, BERTHA E. H., AND WAGNER, MABEL G., *Kin Chan and the Crab*. (*Friendship Press*, 1927, 137 pages, 75 cents.)

"The Crab" is the name of a fuzzy white puppy with one black ear, one black paw, and a stump of black tail; and Kin Chan is a little Japanese girl who is his friend and playmate. Together, they have all sorts of adventures. They celebrate the Dolls' Festival with tremendous ceremony and a joke. Forgetting their promise, they follow a make-believe lion down the street. And they welcome Kin Chan's father home from a business trip to the United States.

Realistic stories of children in other countries are the best sort of teaching material, and they are not hard to find; most of the publishing houses put out at least one series. The stories in this book differ from *The Japanese Twins* and other such tales in that here the background is mission life. The "missionary lady"—somewhat idealized—appears frequently; Kin Chan and her mother are Christians, and later her father too, thanks to his visit in England and America (!). On the other hand, these are unlike the conventional missionary stories because not the differences

but the essential likenesses between Japanese and American children are constantly stressed. Their childhood tastes and problems are shown to be much the same. Moreover, Japanese life is presented as full of charm and beauty.

The best part of the book is the second half. A series of exceedingly vital and worthwhile lesson plans is provided for the teacher who needs rather definite guidance. These are the fruit of Mrs. Wagner's own remarkably successful experience with a group of primary children. Her suggestions for providing an environment for free self-expression, for introducing a story and following it up, for getting started on a course, will be an *open sesame* for many teachers. In the section entitled, *From a Teacher's Note Book*, she describes various enterprises that have been carried on by groups of children—excursions, preparing a museum, a class book, the construction of a Japanese village and a Japanese garden, a dramatization, a puppet show, writing verses and stories, and planning a service of worship. The value of each activity for the children's own growth is never sacrificed for some lesser use. Mrs. Wagner has made it possible for us really to share in the grow-

ing life of her own group. We are quite as thrilled, for example, as she must have been, when Victor offered to make up a poem.

"All right, Victor," said the teacher, "and I'll write it down."

By the sea live our Japanese friends,
They know us more than we know them,
Because they send us rice and tea,
And dishes marked with birds and things.
Hats off to the Japanese!

When he had finished, Eleanor criticized the ending. "I don't like 'Hats off.'"

"Maybe you don't," retorted Victor, "but that's the way I want it put. That's the regular way to say 'good day.'"

He was not questioned as to just what he meant because evidently he intended it to be a sign of respect.

Into the teacher's mind flashed a story Victor had once told about "a 'Jap' that chased my mother one time, and then she got a lift in a car and got home safe." Now, spontaneously and in honest simplicity, he had expressed the idea that we are indebted to the Japanese, that "they know us more than we know them," and had ended with a dramatic expression of friendliness.

Very persuasive these "Helps" are. The reader finds himself believing that this kind of teaching *can be done* and *must be done*, and wanting to have a try at it himself.

A great deal of agitation is going on about church school curriculum and the use of newer methods and materials in our Sunday schools. Here is a prescription: Let the perplexed Sunday school abandon its present curriculum for six months and use the current missionary material put out by the Friendship Press for the various cooperating denominations. This would serve as a splendid teacher training course—far better than all the units of the International program put together. Teachers could never return to conventional methods of teaching the Bible and habits of Christian conduct. They would have discovered a new interpretation of their entire task.

Adelaide T. Case, Teachers College, Columbia University.

POPENOE, PAUL, *Conservation of the Family.* (Williams and Wilkins, 1926, 266 pages, \$3.00.)

This book takes the study of the family out of the realm of sentiment, poetry, reminiscent effulgence, and hortatory appeal. It uses the technics of social science in solving the problem. It is a critical analysis of those sociological factors that influence the family of today. The spirit of prudery and false modesty is laid aside and the basic sex factors of family life are presented with a chaste appreciation of pertinent facts and of their social significance. Those who have developed an intelligent appreciation of the high ideals of research and service that characterize the American Social Hygiene Association will welcome a substantial volume that is in keeping with these ideals.

In these days when the lowest conceivable

types of mating, promiscuity, free love, trial marriage, and clandestine polygamy are being considered by folks who have lost their ways in the labyrinth of conflicting psychological theories, it is refreshing to read, "There is not now, and so far as history discloses, there never has been any tribe which lived as a promiscuous horde," "even the higher anthropoid apes have a more or less monogamous family, which lasts beyond the time needed for the offspring to become self-supporting," and "the rudest and least progressive savage peoples at the present time are not promiscuous but, on the contrary, much more nearly monogamous than are many tribes somewhat higher in culture" (p. 9). Concerning "The New Morality" that is alleged, polite society is considered as a justification for free love, trial marriage, or soul marriage, and the author has this to say: "It would be hard to tell a bigger falsehood in so few words" (p. 11). It is as though science had come forth with a new commandment: Thou shalt use the emotional forces of sex to foster a family.

I recollect that on one class-room occasion, the teacher being Borden Parker Bowne, a student whose native gifts leaned more toward loquacity than rational insight undertook to defend a philosophically amorphous proposition. The great teacher's only reply was: "Some folks ought to be arrested for the indecent exposure of their minds." Mr. Popenoe has performed this great and much-needed service with respect to those who have gone beyond the boundaries of decency in their advocacy of various sub-monogamous forms of marriage. An eccentric individual might prove that he finds his greatest personal happiness in a trial marriage, in arson, or in highway robbery. But he still must face the charge of unsocialized conduct! Soul mating must submit to the standard of soul culture. The adult who lives on the plane of immediate gratification is suffering from arrested development (p. 20). Self-respecting adults are concerned with the moral quality as well as the biological fact of parenthood.

One by one the trenchant chapters summarize the scientific answers to such questions as: How to choose a mate? What social sanctions and restrictions should be placed upon marriage? What factors condition the quality of offspring? What normal discipline does the family furnish? What are the dangers of premarital incontinence? Of delayed marriage? Of abortion? Of birth control? Of sex illiteracy? The author has been particularly successful in locating the most vital aspects of his subject.

There are two evident weaknesses in the selection, organization, and interpretation of the basic data for this study. The attempt to divide the study of the family into (1) the things that an individual can do to make the marriage more successful, and (2) the things that an individual cannot do for himself and which society must do for him, seems to violate the injunction: "That which God hath joined together, let no man put asunder." Logically,

the distinction is clear and valid. But as it works out, the impracticability of the distinction in such a study as this, is frequently and clearly apparent. Though professedly a sociological study that avoids individual interests, inhibitions, responsibilities, skills, and attitudes, it turns out to be closely identified with these factors in almost every chapter. It is unfortunate that "Modern Marriage: A Handbook" and this volume were published separately.

Another, and more serious weakness is the preponderance of consideration given to purely sex matters. The family as a social institution

cannot be understood and socially controlled or conserved without reference to economic, civic, aesthetic, and many other factors which are life of its life. The family is a profoundly basic element in organized society. To treat it fairly as a social institution requires a broader review of facts than that included in this study.

But, apart from these two limitations, this is one of the most serviceable, dependable, informational, and educationally significant studies of the family that has yet appeared.—*Norman E. Richardson, Northwestern University.*

BOOK NOTES*

ARCHER, JOHN CLARK, *A New Approach in Missionary Education: A Parish Project.* (M. E. M., 1926, 160 pages, \$1.75.)

The fitness of the author to write this book is revealed partly by the fact that he has been a missionary, is now a professor in a theological seminary, and has also been engaged in the practical work of missionary education in a local church. In fact, this book is in large measure a record of a significant enterprise conducted in a New Haven church under his direction.

The author believes that adequate missionary education demands something more than study; it requires that something be done—that by activities of various sorts real missionary situations be portrayed and thus understood. Having suggested how to organize the church for this purpose, he describes a number of Moslem projects (e. g., Woman and Home Life, an Afternoon Visit, the Mosque, etc.), and also the "Grand Project," a notable educational demonstration and a logical conclusion to months of study and activity.

This is a book for people whose interest is broader than the mere raising of missionary budgets. It is for those who have ambitions for unique and original programs that will give a clear understanding of different world situations and lead to discriminating judgments in regard to the cause of missions.

J. L. Lobingier, Congregational Education Society.

BURROUGHS, P. E., *Growing a Church.* (S. S. Board, So. Bapt. Convention, 1927, 168 pages.)

The expansion of Christianity depends upon the growth of the individual church. Growth involves the enlistment of new members, the education of these members through training courses and service, their organization into the most effective machine that can be devised, and then their guidance into educational service and evangelistic work. The author elaborates a program of activities designed to achieve

these ends. He places very heavy emphasis upon the educational agencies of the church, especially upon the Sunday school and upon workers training classes.

The book is in the normal training course of the Southern Baptists. It might very well be required as collateral reading in college courses in principles or organization of religious education.

THE CHURCH SCHOOL BUILDING. (32 pages.)

A 32-page pamphlet, issued by the Bureau of Architecture of the Methodist Episcopal Church, giving information and suggestions for those concerned with building for religious education and fellowship. The suggestions in the pamphlet are quite useful.

CALKINS, RAYMOND, *The Eloquence of Christian Experience.* (Macmillan, 1927, 232 pages, \$2.00.)

A book on religion for modernists, which might almost be called "The Basis for Religious Authority." The author recognized that modern times cannot rest upon the authority of the church, upon that of the Scriptures, or even upon the authority of the words and deeds of Jesus. Authority must be an inward thing, it must come through the experience of God, and this, in superlative measure, comes through contact with Jesus. This is the basis upon which the early Christians discovered certainty for their belief and dynamic for their activity. The modernist, therefore, may take what attitude he will toward the church and toward the Bible. He will be a Christian if he finds the Christian dynamic through fellowship with Jesus.

The burden of the volume is first to make clear the seat of authority, and then to offer the challenge that a minister who possesses this certainty for himself owes it to God and to man to bring others out of the mists of confusion to enjoy with him the same satisfying experience. The world needs more than an intellectual, rationalistic understanding or appreciation of God. Man needs to lose himself in

*Unsigned book notes were prepared by Laird T. Hites, Editorial Secretary of the R. E. A.

a mystic, unique God. This alone satisfies and guarantees the transfer of the dynamic of authoritative certainty to man. The minister's principal task is, through every means in his power, to bring this about.

DEMAREST, ADA ROSE, *Stories for the Junior Hour.* (Standard, 1926, 193 pages.)

Twenty-one stories, some from the Bible and some from other sources, designed for use with juniors. Toward the end of the book is a chapter outlining projects which might be carried through in connection with the story telling, and a list of appropriate hymns. The whole makes a very usable program for the story telling phase of the junior department's work.

FARBRIDGE, MAURICE H., *Judaism and the Modern mind.* (Macmillan, 1927, 300 pages, \$2.25.)

A Jew writes an exposition of Judaism for information of both Jews and Gentiles. The movement of Judaism rests upon the Bible (the Old Testament) but also upon tradition, much of which has developed since biblical times. Judaism is not, therefore, the religion of Moses nor of the rabbis of Jerusalem, but is a growing, vital thing—"a way of life." God revealed himself to the race through the Bible, but continues to reveal himself through every age. "Religion, if it is to be effective, must meet the world on its own ground." However, since the Jew is subject to so many temptations from his environment, it is better that he should continue to observe the outward forms and ceremonies of his ancient faith, in order to preserve his group unity.

The book presents a view of Judaism which, if accurate, Christians might well obtain.

FISKE, GEORGE WALTER, *Purpose in Teaching Religion.* (Abingdon, 1927, 244 pages, \$1.75.)

Convinced of the imperative need of a comprehensive conception of the purpose of teaching religion, the author undertakes here a study of the aims and objectives of religious education in the light of "changing religious ideals and educational theories." Each of the historic aims—the institutional, scriptural, evangelistic, pupil centered, and social—is found to be inadequate for present day needs. "Our supreme purpose must be spiritual," i. e., the development of personality in all of its relationships in terms of right attitudes, noble ideals, loves and loyalties to the great ends of life. Conceiving religion in terms of the whole of life, the scope of teaching is to be regarded as broad and deep as human experience. "Teaching is the vital process of assisting the individual to solve his problems, form his habits, select his ideals, and acquire his attitudes toward the great ends of life; thus producing desired changes in his life and character and developing his personality through the continuous reconstruction of his experience."

In the second part of the book, an attempt is made to apply this comprehensive principle to the practice now current in the teaching of religion. For the achievement of the spiritual goal, care must be taken to secure the right architecture; a properly graded curriculum; graded worship by departments; the religious use of the imagination through picture, concrete example, story, and dramatics. There must be the closest cooperation possible between the church and the public schools.

Fairly accurate in the discussion of basic principles and yet conservative of religious values, this book may serve as a helpful guide to the group for which the author writes, namely, the teacher, the minister, the busy layman, the public school worker, and directors of religious education. A brief bibliography valuable to the religious worker is listed at the close of each chapter.

O. V. Jackson, Cornell College, Iowa.

GUNN, JOHN R., *One Hundred Three Minute Sermons.* (Doran, 1927, 162 pages, \$1.35.)

Brief newspaper articles on success and how it is attained. Most of the virtues are shown as real assets . . . keeping cool, working hard, trusting God, being faithful . . . while the fruits of the passions are shown to be lack of success in any line. The articles are stimulating and helpful. Each one is based upon a Bible message or brings in biblical illustrations.

HEALTH TRENDS IN SECONDARY EDUCATION. (American Child Health Assn., 1927, 153 pages.)

A survey of fifty-three secondary schools and an evaluation of their activities, according to a questionnaire scale, give the point of departure for this volume. Health education is taken to include all aspects of health: the mental, moral, and social as well as the physical; teachers as well as pupils. The study reveals wide differences among schools in health programs. Based in some measure upon the data assembled from the questionnaire, the book outlines a health program for secondary schools which would meet their needs. It is suggestive in a number of ways for religious educators, as well as for public school men.

HORNE, HERMAN H., *Jesus as a Philosopher and Other Radio Talks.* (Abingdon, 1927, 208 pages, \$1.00.)

The author gave a series of eleven radio talks on matters of practical and popular interest. The subjects range from "Jesus as a Philosopher" and "Patriotism" to "Standards for My Daughter" and "Expecting the First Born." Each talk is written in the simplest language the author could employ, and is written frankly for the untrained listener and reader. The reputation of the author guarantees the accuracy of the material.

ISRAEL, HENRY, *Farm Youth*. (U. of C. Press, 1927, 153 pages, \$3.00.)

A number of addresses presented at the 9th Country Life Conference in 1926, together, with stenographic reports of discussion conferences, and reports of the American Country Life Association. The papers are about equally divided between American country youth and conditions in Europe. Running through most of the addresses is a feeling that spiritual and educational needs, as well as economic needs, must be met if the country young people's problems are to be solved. The volume contains very little critical or concrete material showing how these desirable results could be achieved.

LEWIS, EDWIN, *A Manual of Christian Beliefs*. (Scribner's 1927, 152 pages, \$1.50.)

A new, systematic statement of Christian theology. The author has taken a position midway between the older theology, with its positive assurances, and the newer theology with its faith in experiment, and has presented a formulation with which most Christians will agree. The volume is so constructed as to conserve the warm evangelical note, and even the references to literature omit the more positive of the modernists. This is, therefore, a "safe" book, and will find its greatest usefulness as a means of establishing the faith of people who are somewhat disconcerted and need assurance that the religious values of God and Jesus and the future hope are still valid.

MARTIN, HUGH A., *Christ and Money*. (Doran, 1927, 111 pages, \$1.00.)

An Englishman gives in this book a statement of economic theory in the light of Christian ideals. He recognizes that the words of Jesus concerning money and poverty had reference largely to the small group of his disciples and to people living under the economic organization of his age. He calls attention, however, to the universal validity of the principles underlying even the severest statements of Jesus and their possible application in situations now existent. The book discusses the nature of money, the teaching of Jesus concerning its use, property rights in modern society, proper motives for the acquisition of wealth, and the ethics of personal expenditure that will preserve both individual and social values.

MARTINDALE, C. C. (S. J.) *The Faith of the Roman Church*. (Doran, 1927, 172 pages, \$2.00.)

In the series on "The Faiths," edited by L. P. Jacks, appears this volume on the faith of the Roman Catholic Church. The author affirms that he thoroughly believes his religion and has prepared the book with a view of showing just what he believes and why. In spite of the fact that the "*Nihil obstat*" of the censor does not appear, the volume carries all the ear marks of a loyal defense of the Catholic faith, based, as far as possible,

upon those elements which a non-Catholic would recognize as valid.

OXTOBY, FREDERIC B., *Israel's Religious Development*. (Westminster, 1927, 216 pages.)

A leadership training text book covering the entire Old Testament period. A large part of the content is that which will be found in any popular book on the Old Testament. At the close of several chapters, however, the author gives a vast deal of reference material which, had it been developed, would have increased the size of the volume several times. The real contribution is the author's attempt to show in the treatment of the text the value and the proper use of this material in present day religious education.

POULSON, M. WILFORD, *Human Nature in Religious Education*. (Deseret Book Company, 1927, 184 pages.)

The Church of Jesus Christ of Latter-Day Saints has in this volume a splendid compilation of extracts from books and magazines. The articles deal with most of the aspects of psychology, as they bear upon religious education and the development of character. The selections made are long enough to cover pretty thoroughly the particular situations with which they deal and they are by recognized authorities in the field, such men as Thorndike, Freeman, Carr, Dewey, Betts, and others. Although assembled for use in the Mormon group, the material in the volume is well adapted for use in teacher training groups of any Christian group, or as a text or supplementary volume of college classes in the subject.

PRICE, CARL F., *Curiosities of the Hymnal*. (Methodist Book Concern, 1926, 84 pages, \$0.75.)

As one might surmise from the title, the author has studied a church hymnal (the Methodist) to discover what curiosities it would yield. In this book he presents some results of his analysis.

ROBERTSON, STUART, *Balanced Burdens*. (Hodder & Stoughton, 1927, 286 pages, \$2.00.)

A large number of brief talks to children, each one based on a number of interesting illustrations. Just the kind of addresses one would expect to hear a good minister give to the children on Sunday morning.

STOCK, HARRY T., *Christian Life Problems*. (Pilgrim, 1927, 58 pages, 35 cents.)

Fifteen different problems are outlined in this booklet, each one designed to cause young people of high school age to face seriously some aspect of their life; for instance, "What is involved in being a good sportsman," "What has the church to offer young people." Each outline is developed as a discussion theme, with problems suggested and methods of training proposed.

SUPER, PAUL, *Growth*. (Association Press, 1926, 211 pages, \$2.50.)

After long years as an Association secretary, and after having developed his principles in practical activities, the author has elaborated them in this volume. It might, with equal validity, have been called *Practical Ethics* or *What Makes a Man a Man?* The book takes up such problems as health, vocation, knowledge, recreation, beauty, character, religion, in each case showing what are the ethics involved and what are the most profitable ways of developing character in the particular field under discussion.

TINLING, CHRISTINE I., *Memories of the Mission Field*. (Morgan & Scott, 1927, 158 pages, \$1.25. Sold by China Inland Mission, Germantown, Pa.)

After four years in China as a missionary, the author returned home. She has written these memories of her work there. Her feeling in each instance recounted is that things are working together for good in the Orient and

that Christianity is surely winning the day. The book is interesting and gives a refreshing view of Christian mission work in China.

WHIPPLE, LEON, *Our Ancient Liberties*. (H. W. Wilson, 1927, 153 pages.)

This small volume takes up the origin of such civil liberties as freedom of speech and of the press, religious liberty, freedom of assembly and right of petition . . . shows how these liberties developed in American history, and what they now are. The purpose of the author is to clarify the subject in the minds of people so that they may know both the extent and the limitations of their civil rights.

WHITE, WILLIAM P., *Thinking Through the Scriptures*. (Doran, 1927, 176 pages, \$1.75.)

A Professor at Moody Bible Institute has prepared this outline of the Scriptures, based upon the older, conservative interpretation of the Bible.

TEXT BOOKS AND CURRICULUM MATERIAL

BROWN, CHARLES R., *The Making of a Minister*. (Century, 1927, 294 pages.)

This is a manly book, prepared for the purpose of helping young ministers and students for the ministry face their pastoral problems more intelligently. It is also a challenge to other earnest young men to consider the ministry as a life calling. The English is clear and crisp, the humor is spontaneous and abundant, the conviction is compelling and contagious, the arrangement of subject matter is startling and satisfying. The chapters on: The Minister Among Men, The Minister's Wife, His Money, and Learning to Pray are invaluable.

James E. Bell, Marion, Indiana.

CRANDALL, EDNA M., *A Curriculum of Worship for the Junior Church School, Volume III*. (Century, 1927, 354 pages, \$2.00.)

This volume completes the series upon which Miss Crandall has been working for several years. Similar in plan to the other two, this offers a complete and detailed program of worship for each Sunday of the nine months church school year.

The distinctive features of the curriculum are its use of memory materials to create a body of significant experiments and of pictures to aid in the presentation of the theme. The larger value of the books lies in the suggestion they give that services of worship must be carefully planned in advance and must be carried through according to the laws which psychology lays down if they are to be effective . . . a suggestion that many church school leaders need.

HACKLEMAN, W. E. M., *American Church and School Hymnal*. (Excell, 1927, 375 pages.)

The editor has attempted to produce a new religious educational hymnal, consisting of carefully edited hymns, tunes, songs, responsive readings, and orders of service for church and church school. Many years of experience in conventions, conferences and schools, and in leading worship periods, gives the author a background for this new attempt. He believes worship is itself a fine art and that the other fine arts of music, painting, etc., lend themselves to the developing of worship as a supreme art. A unique feature of the book is the inclusion of ten masterpieces of art as a basis for story in worship. J. M. A.

HOLLEY, J. E., *Touring the Holy Land*. (Sacred Pageant Society, 1927, 96 pages.)

Ninety beautiful photographs of sights in the Holy Land. These are printed at the upper part of the page, the lower half being given to a brief and interesting description of the pictures.

JUNIOR CHURCH SCHOOL HYMNAL (Presbyterian Board of Christian Education, 1927, 262 pages, \$1.25.)

This hymnal is created especially for the junior section of the church school and has both a teacher's and a pupil's edition. It is one of the first provided for a different age group and the editors have sought to provide materials for worship based upon the life needs and experience of juniors. A rather large number of new hymns, prayers, poems, and anthems

have been created especially for this book. The book includes services of worship, prayers, collects, and instructions on how to teach hymns and religious poems. *J. M. A.*

MOORE, JESSIE E., *The Missionary Education of Beginners.* (M. E. M., 1927, 130 pages, \$1.00.)

A splendid little book of principles, methods, curriculum, and ideals, designed to help teachers give to beginners in the church school the basic information and outlooks they need with regard to the missionary enterprise. The significance of the book appears in the first sentences, where the author affirms that facts about missions are not nearly so important for young children as a wholesome and sympathetic appreciation of people from other lands, acquired through intimate, personal contacts with them.

LEVINGER, ELMA E., *The Return of the Prodigal.* (Pilgrim, 1927, 27 pages, 50 cents.)

A play based upon the New Testament story. A joyous, carefree, lovable type of boy, a converted prodigal returns home to die. He encounters his father, who has longed for his return. He meets his brother, a hard working man, who cannot forgive because he has become too engrossed with the material duties of making his farm prosperous. While the play takes certain liberties with the Bible narrative, as for instance the fact that the prodigal dies and the fact that the older brother is converted in his death, it is a very simple, vibrant play that carries its message beautifully. It would be appropriate for use as a substitute for a preaching service of the church.

OVERTON, GRACE SLOAN, *Dramatic Activities for Young People.* (Century, 1927, 82 pages.)

Four dramatic services of worship for young men and women. There is a service for Easter, "The Living Christ"; a dramatization of Amos, "Youth's Prophetic Vision"; a dramatic

worship service for Christmas, "The Eternal Quest"; a masque for mothers' and daughters' week, "The Age-Old Dream." Each of the services has great dramatic power and is brief enough to be given easily in a regular church service. It is a splendid collection.

ROBBINS, HOWARD CHANDLER, *Family Devotions.* (Century, 1927, 183 pages, \$1.75.)

As the title indicates, this book is intended for the use of a family at daily worship. Each day's service begins with a Scripture reading, followed by a hymn (music is not indicated) and a prayer. There are services for special days of the Episcopal Church also. Each service is beautiful, very beautiful, but is rather beyond the capacity of small children in a family.

SEABURY, RUTH ISABLE, *Our Japanese Friends.* (Friendship Press, 1927, 144 pages, \$0.75.)

A course for junior boys and girls. In eight lessons are included such concrete materials as "At Home in Japan," "At Worship in Japan" and at play, at work, at school. Very interesting programs are developed, including stories, hymns, hand work and other devices for bringing the children into more sympathetic understanding of the children of Japan. For use, in case there is not time for the longer sections, there are given a number of brief worship services, utilizing parts of the material in the book.

WOOLLEY, HELEN T., *An Experimental Study of Children.* (Macmillan, 1926, 762 pages.)

This volume is a serious study, largely statistical, in which employed children and children in school, between 14 and 18 years of age, are compared. The data were gathered a number of years ago, before certain commonly used present norms were developed, and under pre-war social conditions. In a number of ways the data of the volume favor those children who continue in school through these years.

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Watch for significant articles in the December, January and February issues on the convention theme:

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